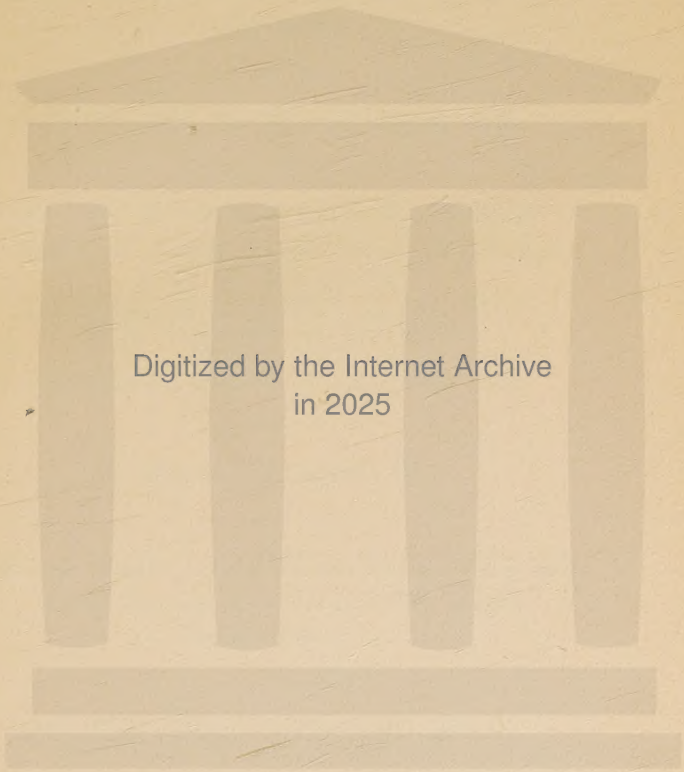
In a Day of Social Rebuilding

Henry Sloane Coffin



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I DO not envy those who have to fight the battle of Christianity in the twentieth century. Yes, perhaps I do, but it will be a stiff fight.

MARCUS DODS,
Later Letters, March 30, 1906.

THE FORTY-FOURTH SERIES OF THE LYMAN BEECHER LECTURESHIP ON PREACHING IN YALE UNIVERSITY

IN A DAY OF SOCIAL REBUILDING

Lectures on the Ministry of the Church

BY

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THE LYMAN BEECHER LECTURESHIP FOUNDATION

The Lyman Beecher Fund in the School of Religion, Yale University, was established May 2nd, 1872, by a gift of Ten thousand dollars from Henry W. Sage, Esq., then of Brooklyn, New York, in memory of Lyman Beecher, of the Class of 1797, Yale College, who died January 10th, 1863. In accordance with the wishes of the donor, this gift was devoted by the Yale Corporation to the establishment of a Foundation "to be designated as 'The Lyman Beecher Lectureship on Preaching', to be filled from time to time, upon the appointment of the Corporation, by a minister of the Gospel, of any evangelical denomination, who has been markedly successful in the special work of the Christian ministry". With the authorization of the donor, the Corporation, in May, 1882, voted "that henceforth the Lyman Beecher Lecturer shall be invited to lecture on a branch of pastoral theology or on any other topic appropriate to the work of the Christian ministry". In December, 1893, the donor authorized the Corporation "if at any time they should deem it desirable to do so, to appoint a layman instead of a minister to deliver the course of lectures on the Lyman Beecher Foundation".

To the Memory
of an endearing Teacher and enlightening
Friend, now with God,

MARCUS DODS,

sometime Principal of New College, Edinburgh, who taught his students to read widely, to face questions with an open mind, to despise cant and be ashamed of laziness, to seek them that are without rather than to please them that are within, to be careful for nothing but loyalty to Christ; and who saw in his friends excellencies, neither they nor others saw, and which for his sake they would fain attain.

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LECTURE I.

The Day and the Church.

IN a sermon, preached on the 11th of January, 1852, Frederick W. Robertson uttered a memorable prophecy. He was discussing the various attempts which the human race had made to construct itself into a family—by the sword, by an ecclesiastical system, and finally by trade. Britain was then in the heyday of its commercial expansion, and had glorified the contemporary advances of civilization in the great exhibition at the Crystal Palace during the previous months. The political economy which Carlyle fitly called "the dismal science" was in almost universal vogue, and an individualistic piety was the exclusive concern of the churches. Robertson said: "We are told that that which chivalry and honor could not do, personal interest *will* do. Trade is to bind men together into one family. When they feel it their *interest* to be one, they will be brothers." Then he prophesied: "Brethren, that which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore, we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until He shall confound this system as He has confounded those which have gone before. And it may be effected by

convulsions more terrible and more bloody than the world has yet seen. While men are talking of peace, and of the great progress of civilization, there is heard in the distance the noise of armies gathering rank on rank; east and west, north and south, are rolling towards us the crushing thunders of universal war." No Hebrew seer ever spoke words that have been more strikingly fulfilled. We stand in a world that has been "shivered to atoms."

And there are some decided advantages in starting out upon one's life-work in a day when so clean a sweep has been made of things that were doomed to perish. As men whose task it is to interpret the ways of God to men, you and I may be happy that He has given the *reductio ad absurdum* to many fallacies that hindered the Church's efforts to shape a Christian world. You will not have to listen to the commonplaces of commercialistic philosophy that competition is the life of trade and enlightened self-interest the path to wisdom. Competition in trade between nations has been a principal cause of ruin and death, and very enlightened self-interest has led to the most colossal blunder in history. You are not likely to hear progress talked of as though there were some principle resident in men and things that fated them to improve and to work out right—a view of life that excludes judgment and redemption. We know that we live in a vastly more tragic world than we had supposed, where things that are wrong, if unchecked, get worse and work out to hideous catastrophes. The world moves in no steadily advancing evolution; sin brings on inevit-

able doom; unless redemptive forces produce radical changes, nothing remains but a certain fearful looking for of judgment. You will probably not be faced with the bogie which haunted many minds a decade ago of the destruction of the social order by a bloody uprising of the toiling masses. That destruction has come; but the destroyers were the financially prosperous. It is noteworthy that in almost every warring land the working classes were the most loath to fight, while those in control of capital were readiest to embark in the enterprise of slaughter. Incidentally the war itself has compelled transformations in industry and commerce that go a long distance towards establishing social control in the economic order. You will not, for a while at least, have to contend with a listless indifference to wrong. The hideous and hateful iniquities which have been perpetrated by German and Turk have roused men to a hot indignation. It is yours to keep that holy wrath ablaze, and to direct it to the destruction, both abroad and at home, of those things which mar human brotherhood. You will not be told (let us hope) that adequate military preparedness is the surest safeguard of peace. The entire system of preserving international equilibrium by mutual fear has been discredited. The huge armaments of the nations have demonstrably proved provocatives of war.

> We still have judgment here; that we but teach
> Bloody instructions, which being taught return
> To plague the inventor.

The state of mind that produces and maintains a vast navy and an army recruited by the enforced service of every young man capable of bearing arms is an utterly unchristian confidence in superior might. While one nation remains of that mind, the rest are terrorized from dropping a burden only less costly and less hampering to all constructive social advance than war itself. Intimidating force as a keeper of an orderly world is in well deserved disrepute. You will not be at the disadvantage of summoning to sacrifice those who hardly know what the word means. Men limited their liabilities and gave a fractional allegiance to the cause of Christ; but a generation which has seen the nation's most promising sons pour out their blood for an unselfish cause, and whole peoples willingly impoverish themselves for a world's deliverance, understands the terms on which Jesus Christ asks their enlistment for the Kingdom of God—that their purse, their person, their extremest means must "lie all unlock'd to its occasions." You will not hear the easy-going spectator's comment on life that "it takes all kinds of people to make a world." Some kinds manifestly unmake it; and no man dare seat himself comfortably in an observer's chair and watch the varied types of men and women play their parts: some are setting the whole building on fire. If disaster is to be averted, a man, however tolerant, must bestir himself to prevent some rôles from being enacted, and to put a new heart and a right spirit into the actors. Yes, greed, shallow optimism, distrust of the lowly, easy

tolerance of wrong, pride of power, unfamiliarity with sacrifice, and the self-amusing enjoyment of life as one finds it—the subtlest and toughest opponents of the cause of Christ—have been exposed and condemned. You begin your ministry in a world that has been "delivered unto Satan" (to employ a New Testament idea) that it might be taught what not to trust. You receive it fresh from graduation in that school, with its lessons thoroughly impressed upon its mind; for we must give the devil his due and account him an expert instructor in those branches in which he is himself proficient.

But the apostle who placed Hymenaeus and Alexander under such tuition only expected negative results—the unlearning of undesirable habits; all constructive education must be had under another Master. And as leaders in the Christian Church we face certain serious difficulties in the way of bringing our immediate contemporaries into the school of Christ.

One is the feeling that the Church itself has been shown to be powerless to build a social order that will hold together. "If the foundations be destroyed, what hath the righteous wrought?" We must freely and penitently admit that the Church in the immediate past has been tried in the balance and found wanting. But so, too, have education that should have taught men the irrationality of war, and international law with its covenants torn to "scraps of paper," and social idealism which was so confident that the workers of the world had reached a sense of brotherhood that ensured them

against slaying each other. And we go on to point out that the social order which has crumbled to bits was to a very slight degree of the Church's construction. The chief criticism of the Church in the years preceding the war was the insignificance of its influence upon social relations. While there was much talk of the social gospel, the fact remained that many of the most socially-minded men and women had ceased to look to the Christian Church as a source of inspiration. A recent novel, notable for its accurate pictures of certain aspects of New York life, shows us a woman, the head of a large public school and the chief factor for social betterment in an industrial neighborhood, going with her father to a concert in Carnegie Hall on a Sunday afternoon. The father cannot help recalling the Sunday customs of a few years before—church-going as a matter of course and the family and their visitors spending the evening about a piano singing hymns. "He could almost hear from somewhere," comments the novelist, "the echoes of 'Abide with me.'" But in that most socially devoted daughter's thought the Church and the Church's religion have ceased to occupy a place. To her and to many like her the Church is negligible.

To be sure she was partly mistaken. There is no means of estimating how much sooner the crash might have come, how much more terrific it might have been, and how much worse it might have left us, but for the quietly leavening ministry of the Church and its kindred agencies. In our army

camps, where one felt how weak were the moral restraints that checked brute lusts, the Christian Associations and the chaplains were turned to as the only stays to bestial demoralization. And, further, whatever may be said in just condemnation of the Church's futility, we can point amid the scene of almost universal wreck and ruin to social relations in which the principles of Christ were embodied and be reassured by the fact that they stand unharmed. Wherever in diplomacy, in industry, in family-life, in the personal dealings of man with man, the Spirit of Jesus has been dominant, there is no sign of damage. We can challenge the world to show us the instance where love like Christ's has been employed in social construction and failed. True the instances are pathetically rare, but they are none the less significant. The Church's failure is not due to lack of means with which to build an enduring world-order, but to their non-employment. The disaster that has ensued upon the use of other means gives us the chance to come forward and ask to be accorded a fair trial, and to back up our plea with a reasonable number of cases where the Spirit of Christ has been applied socially and has splendidly succeeded.

A second difficulty is the widespread ignorance of the social aspects of the Christian faith in a land as nominally Christian as ours. Millions of our population have come from lands where Christianity is identified with the forces of reaction, and they never think of it in connexion with their social ideals and aspirations. Millions more have never

heard it presented here save as a means of individual salvation and a standard of individual conduct. Where there is genuine personal Christianity, however contracted its social outlook, there is a foundation upon which one can build: the Bible will be revered as an authority, and its social teaching can be brought home to the conscience. But we have to remember that the Bible is a practically unknown volume to the great majority of our American people. Among the well-to-do one generation has grown up with little religious training; their parents are living on the remainders of a devouter childhood, and the heritage of the faith is more attenuated in their children. Among the industrial workers our Protestant churches possess a notoriously small following. The result is that there are not many people so aware of the contents of the Christian faith that they look eagerly to the Church for leadership in social rebuilding.

A third impediment is the ill condition of the Church itself to fulfil such leadership. Needless denominational divisions, rendered even more ludicrously trifling by the momentous issues between forces Christian and antichristian brought to light in this war, make many of our churches pitifully small and weak organizations, whose energies are largely engrossed in the sordid struggle for economic self-preservation. If by all manner of devices, (some of them often very undignified,) they can pay their expenses, and pathetically cheap outlays at that, they are rated as successful. Such feeble institutions cannot be creative factors in their communities.

And far too many of them think of maintaining themselves as organizations and keeping their existing machinery in motion, rather than of giving life to the society in and for which they exist. One hears ministers and office-bearers discussing how to secure a congregation for the second service or attendants at the prayer-meeting, instead of asking what groups in the neighborhood are not supplied with religious inspirations, and whether a second service or a prayer-meeting are adapted to provide these supplies. Why should there be a second service, or why not a third and a fourth? Why must there be a prayer-meeting, or why not half a dozen? No factory concerns itself chiefly with keeping its machinery going, but with producing goods that are wanted. No church represents the Son of man which does not invariably think of itself as not to be ministered unto but to minister, and adjust itself to fill the needs of all who can be served by it.

Further nine hundred and ninety-nine out of every thousand of our churches minister to constituencies drawn from a single social stratum, or from a few closely allied strata, in the community. Very rarely does a congregation include employers and workers, the older American stock and the newer. Our churches are class-bound in their outlooks and sympathies. There is pathos in finding the Puritan churches, which at one epoch were the protagonists of democracy, among the forces that conserve existing social groupings and fail to be factors in fusing our varied population into a brotherhood.

And many of our churches are dealing in their worship and teaching with religious ideas which are unrelated to the current thought of men. It is not that they are too theological—theology is simply thought concerning God and the life with Him, and the more theological a church is the better, provided it handle living theology. Nor is it that they are not sufficiently "practical" (to employ a sorely overworked word). American preaching is not lacking in definite applications. If anything our churches are too "practical," making religion something useful, rather than something fertile; something to be immediately done, rather than the establishment of a relation with the Unseen out of which many things will spontaneously come. But the ideas and the language used in them have little connexion with the aspirations and needs of the great mass of men as they understand themselves. Many a sermon seems to them to contain, like Glendower's talk to Hotspur, "such a deal of skimble-skamble stuff as puts them from their faith." A penetrating writer, who fell in the war, entitles a suggestive chapter, "The Religion of the Inarticulate," in which he points out that the ordinary run of British soldiers "never connected the goodness in which they believed with the God in whom the chaplains said they ought to believe." He rightly insists that we must find our point of contact in showing men that "Christianity is the explanation and the justification and the triumph of all that they do now really believe in." This means that in every age the Church must recast its worship and restate

its teaching to meet the immediate necessities of men. The eternal God may abide the same through all generations, but life with Him varies with the circumstances under which it must be lived. A mobile and plastic Church is demanded, ever ready to adapt itself to furnish inspirations to men and women and little children in any conditions under which it finds them. Principal Rainy once said: "As things change around us, immobility may become at once the most insidious and the most pernicious form of inconsistency." The fierce heat of the war has made fluid many things formerly metallic. Let us hope that the forms of Church organization and doctrine are among them, that they may be run into more serviceable moulds.

Worst of all, our Protestant Churches have not only parted with their relation to a world-wide organization—the Universal Church, but they have lost the feeling of their unity with the whole Body of Christ throughout the earth, and the desire to see that unity effectively functioning through some institution that will enable it to speak and act as the Catholic Church of Christ. One may heartily disagree with the conception of the papacy, and one may think lightly of the moral rôle which the present pope has played during a contest when great issues of right and wrong were so conspicuously to the fore, but it was no small thing that his position enabled him to speak to the nations. He represented but a fragment of Christendom, and probably has misrepresented the enlightened conscience of a great part of that, but through him a world-

wide Church might theoretically speak. We cannot but reverence the ideal, see its practical worth, and set ourselves to devise its more effective embodiment. National churches, although essential for their purpose, are not enough. We think in world terms, and must apply them to the organization of the Christian Church. Lesser terms do not fit the ideal before us in the New Testament nor the actual necessities of our day.

But the most serious obstacle we encounter is as elusive and invulnerable as the great Boyg in Ibsen's *Peer Gynt*—a vagueness in the thought of God and an absence of the vivid sense of fellowship with Him. This is neither new nor peculiar to our day; it is the common complaint of men of faith in all ages; but it has gained added force in ours. In the last century the world's thought underwent revolutionary changes which required a radical restatement of religious convictions. This restatement has been very imperfectly assimilated by the mass of people, and indeed the majority of pulpits still state the Christian message in terms that cannot be fitted into the views of the world held by modern men. And those who have succeeded in rationalizing their beliefs often find great difficulty in feeling God's actuality. Some religious leaders have comforted themselves by speaking of the "unconscious religion" of devoted lives who serve duty, or truth, or beauty, unaware that they serve the living God. A few have even discussed a godless Christianity, consisting of the spirit of sympathy and service. But such minimum faiths are

feeble substitutes for the sense of personal companionship with the Lord of earth and heaven, which is the historic experience of Biblical religion. A pathetically small number of persons know how to worship, and services of worship are slovenly conducted and barren of results in many, possibly in most, churches. Only a rare figure, here and there, gives the impression of walking with God. The atmosphere that has wrapped our country and the entire western world during our lifetime has been so heavy with material interests that the spirit of man has been breathing with difficulty. It may be that, like an electric storm on a humid day, the war will have cleared the air; but as yet we have scarcely felt any relief; some would call the atmosphere muggier than ever.

Over against all this there are several most heartening facts in our present situation. One is the manifest desirability of the assistance of a God. A great gain of having a world in fragments on our hands is the inevitable longing for Someone wiser and abler than ourselves to piece it together and get it going. When men found themselves in a social order which, so far as they personally were concerned, was functioning fairly comfortably, religion seemed a luxury. If one liked it, let him have it, but it was a matter of taste. With an entire social order to be refashioned, some sort of deity appears indispensable for everybody. The problems are too intricate, the demands too exacting, the strains too draining for man. The endeavor to readjust human relations usually drives men

towards religion. Viscount Morley, reading J. S. Mill's article on *The Claims of Labour,* queries whether Mill's drift towards Theism did not fit in with his social bent. In the present lecturer's undergraduate days in Yale College, a brilliant Lyman Beecher Lecture was entitled, *The Gospel for an Age of Doubt.* That caption would not be thought of today. Ours, while not an age of faith, is an age of wistfulness. Whether believers themselves or not, men are interested in religion. In the most suggestive novel of the war the chief character sees it through to God. A typical man of the last generation, who had passed from evangelicalism to agnosticism, Sir Leslie Stephen, wrote to James Russell Lowell: "I am content to take things as they come, and fight it out as well as I can." Few thoughtful persons feel in that way now. They may have no assurance of a God, but they cannot contentedly take things as they come; things that come are too terrible; and their own fighting does not suffice. They look longingly for One to lead in the endeavor to make an earth fit for human beings to live in. Never was there a more eager age to which a convinced herald of the Most Highest could cry: "Behold your God!"

A second asset is the quickened sense of social obligation. This is in part the result of long centuries of Christian training. We are likely to undervalue the cumulative gains of our Christian inheritance until we hear it appraised by those to whom it has come as a novelty. In the Forbidden City in Pekin, a year and more ago, one of the sec-

retaries of China's first president said to me: "I often read the sacred books of the various great teachers. They all seem to me to commend much the same virtues—courage, unselfishness, courtesy, loyalty. And I have asked myself what is the difference between your great Teacher and the others. It seems to me that *He has the power to create a more delicate conscience.*" Could there be a loftier or a more discriminating tribute to the worth of Jesus Christ for an age of social reconstruction? And in part the present sharpened sense of social responsibility is due to factors that have been playing upon us in the years immediately preceding and during the war. A widespread social movement, showing itself in new ethical standards, in industrial upheavals and readjustments, in political platforms, in reinterpretations of religious convictions and ideals, has been gathering momentum for at least a generation. In some respects its immediate advances have been checked by the war, for men fear to hazard innovations in "a scambling and unquiet time"; but its force has been vastly augmented and many of its ends have been attained with accelerated speed. And there is no question but that the war itself has brought home to many Americans the obligations of citizenship. Apart altogether from any specific results that may have come of it, there was a moral effect in a state's requiring every inhabitant between sixteen and fifty to register, and put down what he or she could do for the commonweal. The Conscription Act forced a grim duty upon hundreds of thousands of our young men. Civic

responsibility must react upon Church responsibility. We have been learning that all our group-relations involve group-duties. The Church, no less than the State, can and must demand universal service of those who enjoy its privileges. The quickened conscience of the community outside the Church is an incalculable Christian asset. Men are fitted to appreciate Jesus, whose chief appeal is to conscience, and to see and assume their obligations in the Great Community into which He ushers them. Our contemporaries, both by the inheritance of Christian centuries and by the special discipline of recent years, are "a people prepared for Him."

A third encouragement is the kindling of social hopes. Apocalypses have always been written in bad times. When an Antiochus Epiphanes or a persecuting Caesar threatened the believing community with extinction, its faith rose to its enthroned God and saw Him shortly ushering in His blessed reign. "Ranging through the tamer grounds of these our unimaginative days," men, suddenly confronted by the appalling sights of this war, found their minds picturing a saner and juster world-order, guaranteed against such outbreaks of mad destruction. Some of these apocalypses were lawyers' visions of an earth made orderly by international jurisprudence; others were dreams of financiers with plans for the use of credit to prevent strife. Economists have come forward with schemes of trade and tariff adjustments, and a distinguished philosopher linked his "hope of the great community" with a project of

international insurance. Each drew his picture in accordance with the interests of his own mind; but the point is that such pictures are being drawn. They are "Songs before Sunrise." Men desperately dissatisfied with things as they are cannot keep from imagining a new world. Love of "this present age" has always been the despair of the Christian preacher. From the first salvation has meant detachment from things as they are and attachment to things as they should be. Dissatisfied men are predisposed to faith in a living God who supplies "assurance of things hoped for." And once convinced of Him, their hopes already alive renew their strength.

> Paradise and Groves
> Elysian, Fortunate Fields—like those of old
> Sought in the Atlantic Main—why should they be
> A history only of departed things,
> Or a mere fiction of what never was?

The Church finds in the wistful a ready hearing for its vision of a world remade by the loving reign of the God and Father of Jesus Christ.

Still another help is the importance every intelligent believer now concedes to the corporate organization of the Christian forces. War stimulates the herd instinct; there has been an increase in national solidarity in all the belligerent countries. Danger and difficulty have welded the peoples. The peril to the Christian life and the pressure of antichristian forces are producing a similar drawing

together of the followers of Christ. In Protestant circles individualism has been so developed that the embodiment of the Spirit in the believing group has been made little of. Personal relations with God were primary; relations with fellow-believers were of minor moment. The Church has occupied a subordinate place in Protestant thought, and has sometimes been lost sight of altogether. The individual Christian felt the need of fellowship with kindred souls for his own growth in truth and faith, and craved their partnership in service; but a small fellowship sufficed. There seemed nothing crippling in belonging to a diminutive sect; their fewness often gave its members a more intimate sense of solidarity. Its inability to do large things was never realized as a handicap; for did it not succeed in the gigantic task of saving souls, and building them up into fair-sized sons and daughters of God? But the imperative need of today is a regenerated social order in which saved souls shall be safe; and that requires the combined effort of every Christian for its accomplishment. A national Church is demanded for a nation's renewing, and a universal Church for a world's reconstruction. War conditions have taught us that individual liberty can only be secured by subordinating liberty to the maintenance of the social group within which the liberty we prize is possible. A freedom that is gained at the cost of unity does not leave us free as Christians to accomplish what we desire. Assuredly we are not prepared to part with the dearly won liberties of the Protestant Reformation; they belong

to the very essence of the Christian life itself, to our sonship with God in Christ; but we believe them compatible with a united democratic Church,—the Republic of Christ (to employ a phrase used by Zwingli)—and our emphasis today is not on individual freedom but on collective life. We are ready to surrender personal preferences, even when these are entwined with hallowed traditions, to bring ourselves under a reasonable ecclesiastical discipline, and to accord fellow-Christians a larger consideration and sympathy, in order to attain that corporate Christian action which is essential if the world is to be reshaped after the mind of Christ. We long for a Church truly catholic in its inclusion of every life ruled by the Master's Spirit. If we must content ourselves with an organized and operating unity considerably less than this, we want as big and as comprehensive a church as we can get. The thoughtful Christian does not regard his relations with fellow-believers as trifling matters. He must align himself with as many of them as possible, supplementing his meagre religious life from their ampler discoveries, warming his zeal at the fire of their collective enthusiasm, and combining his skill and energy with theirs in a united undertaking for the establishment of the earth-wide reign of God. The day of separatist piety has gone; the Church as the functioning Body of Christ has come to her own.

What, then, is the Church of Christ? We look back to its arrival at self-consciousness and classic self-expression in the New Testament. It is a *fellowship*—that is its distinctive note. It is a *divine*

fellowship whose members are in living union with Jesus Christ, with His God and Father, and corporately possess His Holy Spirit. It is a *distinctive* fellowship, aware of its differentiation from the world of men by barriers as marked as those of race and nationality—"an elect race, a holy nation," with their citizenship in a heavenly commonwealth. It is an *inclusive* fellowship, embracing every life to which Jesus is Lord—a single living organism, from which it is as impossible for a disciple of Christ to be severed as for foot or ear to dissociate itself from the body. It is a *visible* and *realized* fellowship whose members show their oneness with each other in Christ by many tokens—the breaking of bread in communion with their Lord and with one another, right hands of fellowship for kindred tasks, hospitality to visiting believers, the use of personal gifts for the enrichment of the whole group, the attempt to embody brotherhood in a community-life ruled by the Spirit of love. It is a *priestly* fellowship, all of whose members have direct access to God as His friendly sons and daughters, and in whose collective life, as in a hallowed temple, God Himself dwells. It is a *gifted* fellowship. The Holy Spirit bestows upon every member somewhat with which to serve, and it is His charism of leadership, recognized by the spiritually discerning Church, which impels the brotherhood to set apart a man for any distinctive ministry. It is an *authoritative* fellowship, in which as a theocracy God governs, through which as a brotherhood His will is discovered by the judgment

of the whole fellowship, and by which, an *Ecclesia regnans,* that will is set forth to the world.

This fellowship, the Church of Christ, you and I are to build up, to serve and to lead for the world's rebuilding. We cannot have too high a doctrine of the Church; this is a day for "high churchmen." The New Testament draws no distinction between an invisible and a visible Church. In human experience there is always a difference between the ideal and the actual; but that does not allow us to hold a lofty doctrine of a theoretical Church and content ourselves with low conceptions of the actual Church. The Church must become what it *is*.

The Church with which we have to do must be a *fellowship*. It is not a collection of believers but a coalition. Their lives combine and cohere and coalesce in a common purpose. There is more in the union of Barnabas and Saul than the addition of one loyal Christian to another. It is the combination of Barnabas *plus* Saul and Saul *plus* Barnabas. One might represent it algebraically as $(B + S) \times (S + B)$. That is why in Biblical mathematics if one chases a thousand, two put not twice, but ten times as many to flight. The Church is a fusion in a single allegiance and aim of Christians, each of whom is magnified and enriched manyfold by contacts with fellow-Christians. They "agree as touching what they ask," and are "gathered together" in Christ's name.

The Church must be a *divine* fellowship, composed of men, women and children in union with Christ. When a minister is captivated by a vision

of redeemed society, he may lose sight of the necessity of linking individuals mind to Mind, conscience to Conscience, with Jesus Christ. Let him recall that he works for social redemption through a redeemed fellowship. A congregation, however small, in which God has His habitation because each member is builded on Christ and all are builded together, is a centre of divine power, and can turn a community upside down and set it right side up; and no other group, however large, can do anything of the sort.

It must be a *distinctive* fellowship. A city set on a hill cannot be hid, and the Church cannot lie all over the ethical slope and run down into the valley. She cannot sanction prevalent industrial competition and present methods of settling international differences, and recreate a new earth wherein dwelleth Christian righteousness. She cannot endorse current standards of business and current ideals of patriotism and expect to regenerate the social order. As a new race this fellowship draws its living mind from the Most High through Christ; its ideals in every age and for every situation must be contemporaneously born of Him. As a holy nation its members form a group with a unity of its own that must be respected, as truly as we revere the solidarity of any nation, small or large; and it has a right to insist that its fellowship be unbroken by the arrangements of the world order. Its citizens have a supreme allegiance to Jesus Christ, and their citizenship in any commonwealth on earth must be fulfilled under superior loyalty to His heavenly community.

It must be an *inclusive* fellowship. Richard Baxter, summoned to London to assist in settling "the fundamentals of religion," made a proposal, to which it was objected that a Papist or a Socinian might subscribe it, and is said to have replied: "So much the better, and so much the fitter it is to be the matter of concord." The Church is organically one, the living Body of Christ, of which every believer is a member. The organization must include the organism and be fitted to express its totality. We find ourselves actually in the apostolic succession of the varied communion of the saints of all the centuries, through whom as a matter of historic fact the life of God in Christ has passed to us. We cannot repudiate our spiritual ancestry. They are all in the Church of Christ of yesterday of which we have been born; all their descendants in the faith are the Church of today.

It must be a *visible* and *realized* fellowship whose members feel and show their kinship in God. Our country has passed from a federation of states to which their inhabitants felt a supreme loyalty to a nation in which state allegiance is subordinated to national. The Church, with its communions partly federated already, must pass through a similar development. The ways in which a congregation will share one another's inspirations and bear one another's burdens will vary in different ages and in different places; but the more of such ways as are opened between Christian and Christian, the more truly that congregation becomes a Church of Christ. The modes in which Christians throughout the earth in their diverse communions manifest their

oneness will be varied, but their unity must be felt by all of them in a strengthening sense of corporate solidarity, and must be shown in effective common action. This does not imply identity in belief, uniformity in worship, or even similarity in organization; but it does mean a realized fellowship, whose members "in mutual well-beseeming ranks march all one way." A Church which does not embody brotherliness within itself cannot refashion human society into a brotherhood. A Church which does not combine its own forces for united effort cannot expect to lead the nations into collective action for the weal of mankind. The fellowship in a village or countryside should be embodied in a community church; and in a metropolitan area in a city church, as conscious of its oneness as the village church although grouped in many congregations. To the degree that the Church's unity in any place or nation, or throughout the earth, is not felt by all its members and is not demonstrated in common action, the Church is not a fellowship, and is not the Church of Christ. "By this shall all men know that ye are My disciples if ye have love one to another."

It must be a *priestly* fellowship, whose every member knows and approaches God for himself, hears His voice in his own conscience, and feels commissioned to take his brethren into the holiest of all. Each serves at the world's altar in home and shop and school, in theatre and polling-booth and church, to reveal God. The life of Christians with each other and with outsiders is the sanctuary and

the temple-courts in which the world is to find and be found of the Lord of heaven and earth.

It must know itself a *gifted* fellowship. The Church's greatest weakness is ignorance of her own powers. Too many of her members are living before instead of after Pentecost. They pray for an endowment already bestowed and allowed "to fust unused," and they need to be told to stir up the gift of God which is in them. There are no spiritually unempowered disciples of Jesus; and when the Master pictured His servants in the parable as possessed of talents, not pennies, He suggested the vast wealth entrusted to the poorest. We are leaders of companies of divinely endowed ministers, and our effectiveness is measured not so much by the use we make of our own gifts as by the extent to which we get theirs employed.

Finally, it must be an *authoritative* fellowship. As a theocracy it must be independent of any outside earthly domination that it may respond directly to its Lord. As a brotherhood His will is not the secret of some individual official or caste of officials, but the open secret of all His friends, who recognise His voice, and, without attempting to constrain each other's consciences, find guidance in each other's intuitions. And God rules not alone in it but through it to set up His sovereignty in the earth.

Historically two divergent views have prevailed on the scope of the Church's authority. Roman Catholics and Puritans have stood for her declaration of God's will for the State and for the whole of man's life; Lutherans and Anglicans, First Cen-

tury Churchmen and modern evangelicals, have narrowed the Church's sphere to individuals, and have held up no definite ideals for government and industry and the common life. The former position is illustrated by two such different ecclesiastical types as Puritan Massachusetts and Jesuit Quebec in the Seventeenth Century. The latter, in an extreme form, is stated by one of Germany's foremost teachers of political science, the late Professor Bluntschli of Heidelberg, who stresses the masculine character of the State in contrast with the feminine character of the Church. (The nouns are *der Staat* and *die Kirche* in German.) "A religious community," he writes in his *Lehre vom modernen Staat,* "may have all the other characteristics of a political community, yet she does not consciously rule herself like a man, and act freely in her external life, but wishes only to serve God and perform her religious duties." (What an unemancipated *Hausfrau!*) The latter position has reduced her to impotency, with tragic consequences for humanity, while the former made her an insufferable tyrant. Both positions misunderstood the nature of religious authority. The Church, like her Lord, possesses the authority of experience, the friendly power of the keys admitting to the household life of God. She is authorized to teach and to inspire, to declare and to urge, not to dictate and to enforce; and her authority must extend over the whole of human life. She has a message to nations and to individuals, a commission to conquer all the kingdoms of this world—art, science, industry, education, politics—for God and for His Christ.

The sorest need of a world in pieces is fellowship—the fellowship of nations, of races, of producers and distributers of the world's wealth. The Church of Christ, whose distinctive note is fellowship, is the divinely created company for the world's reconstruction into a universal fellowship. Her programme for our day has been set forth by an ancient prophet: "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

LECTURE II.

The Ministry of Reconciliation.

THOU shalt be called, The repairer of the breach"—no title is more to be desired for the Christian Church. And it is the title which she ought to deserve. Through the bitter years of the World War many of us have been haunted by the sentence: "God gave unto us the ministry of reconciliation."

The world which it is ours to reconstruct is seamed by many chasms. We think naturally first of that which has sundered warring nations. Christendom ought to have held together. The numbers and influence of avowed followers of Jesus in the hostile peoples should have rendered the war impossible. The Church must frankly and shamefully confess a tragic failure. She has not understood, and consequently has not taught, a fundamental truth of her own Gospel. She has failed to realize that she is essentially a supernational fellowship: "There cannot be Greek and Jew, barbarian, Scythian: but Christ is all, and in all." To a company possessing so inclusive a loyalty is entrusted the duty of preventing conflicts and healing divisions. A Second Century Christian wrote to his friend, Diognetus: "In a word, what

the soul is in a body, this the Christians are in the world. The soul is spread through all the members of the body, and Christians through the divers cities of the world. The soul is enclosed in the body, and yet itself holdeth the body together; so Christians are kept in the world as in a prison-house, and yet they themselves hold the world together. So great is the office for which God hath appointed them, and which it is not lawful for them to decline."

But the Church has been declining it. It has been lamentable that while small groups of internationally-minded Socialists have met, or have tried to meet, during the war, and have striven to act as peace-makers, the Christian Church has felt herself powerless to undertake her rightful task. To be sure her first concern is not peace but righteousness; and God forbid that the Church of Christ should ever be reconciled to militaristic imperialism, or fail to encourage free peoples to do their utmost to thwart

> The brute and boist'rous force of violent men,
> Hardy and industrious to support
> Tyrannic power.

But it is her office to bring the nations to a righteous concord, and for that duty she is ill-equipped today. The Protestant Reformation, with its many splendid gains, is chargeable with an incalculable loss when it broke up the supernational organization of the Western Church, and encouraged the Reformed

Churches to shape themselves along strictly national lines. Occasionally a unifying faith transcended national barriers, as when, for example, Sir William Cecil in a letter to John Knox signs himself: "Youris as ane Member of the same Body in Christ"; but this sense of fellowship in the one Church has been rarely present in later generations. The union of Church and State has further subordinated the Church-consciousness to the national consciousness, and among Protestants patriotism is superior to loyalty to the Church. Roman Catholicism, while it has theoretically maintained the supremacy of the Church and safeguarded its international organization, and has made attempts through the pope to mediate between the nations, has shown itself almost as futile. Roman Catholic has been arrayed against Roman Catholic as fiercely as Protestant against Protestant. It is part of the task of leaders in the Church today to recreate the sense of corporate solidarity among believers in Jesus as members of His Body, with obligations to one another and to the whole Body which are prior to those to fellow-countrymen and to their nation, and to urge the devising of machinery through which the Church can work to hold together the nations.

The creation of the sense of corporate solidarity is our first duty. In 1806, in the midst of the Napoleonic wars, Humphrey Davy, the British scientist, was awarded the prize of the French Academy. In accepting it, he said: "Science knows no country. If the two countries or governments are at war, the men of science are not. That would,

indeed be a civil war of the worst description. We should rather through the instrumentality of men of science soften the asperities of national hostility." Christianity recognizes nationality. Into the city of God of its hope the glory and the honor of the nations are brought. It insists that Christians must be loyal patriots, as it insists that they be dutiful kinsmen. But patriotism and love of family only reach their highest under allegiance to a more inclusive fellowship. And it is intolerable that national hostilities should set brother against brother in the one household of faith—the Church, which exists to embody and create the world-wide community of God. "Is Christ divided?" A British and a German Christian have more in common than either possesses with non-Christian fellow-countrymen, since Christ means more to each than the whole of his national heritage apart from Christ. A Japanese and an American Christian share more in the fellowship of their one Lord than each owns in the entire wealth of his fatherland with His riches left out of the reckoning. Much has been said about hyphenated citizens; but what of hyphenated churchmen? We are a holy nation; and we cannot allow loyalty to our countries to lead us into civil strife in the Divine Fellowship.

Four centuries ago Erasmus (in his comment on the adage *Dulce bellum inexpertis*) protested: "From whence cometh it into our minds, that one Christian man should draw his weapon to bathe it in another Christian man's blood? It is called parricide, if the one brother slay the other. And yet is a

Christian man nearer joined to another than is one brother to another: except the bonds of nature be stronger than the bonds of Christ. What abominable thing, then, is it to see them fighting among themselves, the which are the inhabitants of the one house—the Church, which rejoice and say, that they all be members of one body, and that have one head, which truly is Christ. Christ saluted His disciples with the blessed luck of peace. Unto His disciples He gave nothing save peace; saving peace He left them nothing."

The day will come when the nations shall be bound in the all-comprehending Kingdom of God; but men of many kindreds are already one in the Church, and only by conserving and asserting her unity can the Church bring in the Kingdom. In our preaching and in our worship, above all at the Lord's Table where we take the symbols of communion with all who call Jesus Lord, we must renew in believers the consciousness that "we being many are one bread, one body: for we all partake of the one bread." We must make it unthinkable that Christians should permit national antagonisms, however bitter, to rend the Church—a house divided against itself. We must make governments aware that Christians cannot suffer them to demand in the name of patriotism that which nullifies their duties to one another in the Church of the living God.

The subject of the international organization of the Church belongs to a subsequent lecture; we are dealing today with her reconciling ministry. We cannot overlook the immeasurable moral difference between the contending groups of nations, nor close

our eyes to the fact that no Christian peace is possible with the sinister and unprincipled aggressive purposes that dominate Germany, nor can we expect a lasting peace while similar motives rule any other people. The present conflict must go on until she and all the nations involved are willing to learn righteousness. But we are commissioned even now and always to make nations disciples and to teach them Christ's principles. We shall have to begin with the primary lesson of repentance—sincere sorrow for the part which all have had in self-aggrandizing national ambitions in a grasping commercial order. The scourge of war has come upon all the Great Powers, judging them one in a guilty partnership, and binding the more and the less guilty in a communion of pain and poverty and death. Those of finer moral sense will acknowledge the justice of their condemnation, and, bearing the sin of others as well as their own, will lead them in penitence. We shall then have to teach forgiveness—such forgiveness as the North showed the South, winning Swinburne's applause, who told England:

> Lo, how fair from afar,
> Taintless of tyranny, stands
> Thy mighty daughter, for years
> Who trod the winepress of war;
> Shines with immaculate hands;
> Slays not a foe, neither fears;
> Stains not peace with a scar;

and such forgiveness as our country showed China when it restored the Boxer indemnity and "gained

a brother." We must constantly point out how all Christian duties apply to nations, and show what it means for a land, in its diplomacy, its tariff and trade regulations, its dealings with weaker and backward peoples, to love its neighbors as itself. Every minister must keep before himself nothing less than a world, and through the ministry of his small segment of the Church build citizens whose patriotism makes their nation one with the peoples of the earth "in a general honest thought and common good to all."

The breaches between nations are often instances of the divisions between groups within each nation—divisions due to competitive industrialism. It is notorious that the Church is failing to prevent class wars. Who fancies that a strike or a lockout is impossible where there are Christians among employers and employed? Who stops to consider the Christian discipleship of those involved as a factor in the situation? It may be said that clashes are inevitable and even desirable in a system that is inherently faulty; but clashes are not the method of advance Christ commended, and Christians are responsible for the introduction of a kindlier method of change. It may be said that the relations of capitalists and workers in modern industry are largely impersonal—the relations of the company and the union; but such relations do not discharge the Church from the duty of preventing or of ending strife. So long as there are Christians in the group, the Church can, if she will, influence group-attitudes. Augustine, after a riot had terminated in the killing

of an unpopular official, brought home Christian responsibility for public opinion in a sermon, in which he said: "Persuade such as you can persuade, and in the case of those over whom you have authority, exercise constraint. I am well aware, and you are well aware, that there is in this place not a single household in which there are not some Christians; there are many in which there is not a single pagan. Nay, on careful examination you will find no household in which there is not a majority of Christians. That is true; I see you assent to it. You see, then, that the bad deeds cannot be done if the Christians will not permit them. There is no denying that."

As leaders in the Christian Church we have several plain duties in regard to this industrial conflict. One is to sympathize with current discontent with present economic arrangements. We cannot preach acquiescence in things as they are. How can we when so generally

> here's naught to see,
> But just the rich man and just Lazarus,
> And both in torments; with a mediate gulph,
> Though not a hint of Abraham's bosom?

So long as industrial relations are unbrotherly, the Church belongs in the party of protest. We must keep our own minds, and keep our people's minds, open to welcome changes, however radical, that look towards ampler justice and fuller economic fellowship. In the days immediately following the war,

with so much poverty to be faced and such wastes to be repaired, we must stand for the homely maxim, "No cake for anyone till all have bread."

A second duty is to apply the Spirit of Christ to existing arrangements and point out their shortcomings, and to hold up the ideal which that Spirit demands in men's dealings with each other as producers and distributers and users of the world's wealth. This must be done from the pulpit, in Bible classes, in our training of young communicants, and in the Sunday School. The good seed are the children of the Kingdom; and it is ours to develop men and women who know what is wrong with economic adjustments, and who have caught the vision of what should be.

A third is to inspire them with the faith that industry and commerce, conducted in the Spirit of Jesus, will succeed. We need to insist that godliness is profitable, that nothing less brings maximum returns in a world over which God is Lord. Economic conflicts are appallingly wasteful, in enforced idleness of men and machinery, in underselling, dumping, manipulating markets, and destroying surplus products, above all in the mental and moral wear and tear of the contestants. We offer the hope of economic harmony in Him "in whom all things hold together." If it be said, as it is widely said, that the Spirit of Christ cannot be embodied in a successful business enterprise, then let us either frankly renounce allegiance to Him as a fantastic dreamer, or let the business go to its seeming failure in loyalty to Him, and see whether

that apparent failure be not, like another outside the walls of Jerusalem, a most amazing success. At all events we must remind Christians that success is not to be measured primarily in terms of profits or of wages, although these have their just claims on "wise stewards," but in terms of the brotherhood of the workers in the enterprise with one another and with the public which they serve.

For the Christian Church the most serious problem in connexion with this industrial chasm lies in the fact that it divides her own fellowship. In pitifully few congregations do rich and poor, employers and employees, capitalists and workers, meet together before the Lord, the Maker of them all. At Point Lobos, on the coast of California, there is a long line of cypress trees on the tops of the cliffs close to the sea; then, separated from them by a space never less than a hundred yards, the pines begin. So far as one's eye can reach up and down the coast there does not appear a single spot where the two species of trees mingle. It is a picture of the aloofness of social sets in our nominally democratic America! Educated more and more generally in different schools, brought up in separate castes, moving in closed circles almost all their days, it is seldom that they work and worship side by side in the same Protestant congregation. Indeed the divisions between the Protestant communions in any community are not due so much to differences in belief, or in theories of Church government, or in forms of worship, as they are to differences in social status. Study the economic rise or fall of a fam-

ily during several generations and note its church affiliations. A group of well-to-do city dwellers spending their summers in a country neighborhood will erect a church of their own rather than join with the farmers and townsfolk of the neighborhood, not because they hold divergent religious convictions, but because the two groups do not find themselves at ease with each other. A wealthy city congregation will provide "a mission church" a few blocks away for poorer people, not that distance makes the second building necessary, for many of the attendants at both churches live farther from their respective church homes than the buildings are from each other, but that the two classes do not know how to meet even in the presence of God. When foreigners move into a community a church seldom thinks of adapting itself to fill their religious wants, but deplores the loss of its constituency, and is content to leave the aliens to be served by some other religious agency, or to go unchurched. A socially stratified Protestantism, organized in cliquish congregations, cannot exercise a ministry of reconciliation. So far from repairing, it widens the breach.

The Church that wishes to preach brotherhood to the nations and embody it in the social order must first exemplify it in her own fellowship. Her congregations must be such families as she wishes the race to become. A family binds together very diverse and often uncongenial persons in a common life. In building up a socially inclusive congregation we must recognise the reality of social differ-

ences due to wealth, education, nationality or race. We are not attempting to force social identity, but to produce religious solidarity. We are not trying to obliterate the natural groupings into which any company of human beings always falls, but to comprehend these groups in a higher unity in God. It is a mistake for a church to begin to bring people together in a congregational "social," or to start by combining them in guilds or societies where social intercourse is the prominent feature of the organization's life. This will render those who meet more painfully aware of their mutual remoteness. They should be joined first in common worship and common effort for the Kingdom. Capitalist and wage-earner can meet at the Table of the Lord and be unconscious of any barrier between them: their common need and their common satisfaction in the Bread of heaven makes them one. City man and farmer can work side by side in a missionary campaign or an evangelistic movement or a crusade against some social iniquity. Common interests will form, which give those who have worshipped and worked together something to talk about that renders easy subsequent social fellowship.

A socially comprehensive congregation must both allow natural group affiliations and provide for the mingling of the groups. Its plan of religious education should mass all its boys and girls in the one school, while arranging the classes to bring together children facing similar circumstances and with similar mental capacities. Working girls and girls who have no distinctive calling can be encouraged to form

clubs and guilds of their own for specific purposes, and girls of both sorts ought to be put side by side in the teacher-training class and developed as comrades in a kindred service. It must provide societies for persons whose leisure makes it possible or convenient for them to meet at certain hours—night-workers, nurses, Sunday-toilers. business-men, women who find it easiest to plan and pray for missions in the forenoon and women who prefer to sew together and drink coffee in the afternoon; and it must do its utmost to bring all these groups together in its worship. Young people from homes of all social grades should be prepared for Church membership in the same training class, and made to face the various personal problems which confront fellow-Christians. Richer and poorer members must be brought into the one fellowship of giving, and made to share responsibility for the church's support and aggressive missionary propaganda. Leaders from all the social groups represented in the church's fellowship must meet often enough to understand each other thoroughly and plan together the methods by which the church attempts to serve every element in its neighborhood. The congregation must have a warmth in its life: people, like metals, fuse only at high temperature.

The minister who would make his congregation inclusive must proclaim the Christian message as demanding fellowship for the Kingdom's sake. He must carefully place himself at the disposal equally of all sorts and conditions among his people. He must make them feel by his own attitude and by

constant teaching that unity in Christ transcends class distinctions: "there cannot be bondman and freeman"; and that snobbishness and offishness are heinous sins, sins against the Holy Spirit of love. The less said publicly about social differences within the congregation the better: no one should be made class-conscious. He must scrutinize the church's appeal to detect the elements in the community it fails to attract. He must attempt to have its office-bearers representative, if that may be, of all the groups that make up the congregation. He must try to put men and women of larger capacities and outlooks in the midst of groups that lack advantages of education and culture to supply them with necessary stimulus. He must seek to give his more privileged people personal touch with the cramped in resources that they may feel at firsthand the burdens of poverty and the limitations of confining toil. He must train a set of leaders who understand and heartily believe in his aim, and are themselves socialized, which is only another way of saying that they are Christian men and women. By his own inclusive friendliness he must build these else unrelated lives into a firm comradeship of aspiration and of service. Above all he must keep his church a religious fellowship—a company who seek God, who meet each other in God, and who work together with God.

Another breach that yawns wide in many communities—a breach that inevitably opens in every generation—is due to the divergence in the thought of the age from the forms in which the historic

Church states her faith. There are many serious and earnest men and women in a very uncomfortable position, standing with their hearts inside and their heads outside the doors of the Christian Church. Doubtless there are Christian and unchristian ways of thinking—witness current conceptions of patriotism, of property rights, of liberty of conscience, of the living God—and no loyal follower of Jesus wishes the Church door made so large that unchristian heads can enter. But unfortunately the present shape of our doors often keeps out the idealist whose thought is most in accord with the mind of Christ, but who cannot phrase it in the conventional terms of the devout, while it admits those who like this phraseology but have consciences palpably at variance with that of Christ on most of the social questions of the hour. The Church needs a moral narrowing and an intellectual broadening. Men seldom come head-first to Christ; they come heart-first; and where the heart has arrived there must surely be some way of stating the Christian position which renders it credible and cogent to sincere lovers of Jesus. Those who attempt the restatement of Christian convictions are usually misrepresented by some of their brethren within the Church as destroyers of the faith. In reality they are the truest conservatives—conserving not doctrines primarily, but men and women who but for them would be lost to the organized Christian fellowship; and really conserving doctrines as well, for a doctrine is maintained, not when it is simply repeated in the identic language

in which it has always been phrased, but when it is kept, in whatever words old or new, a vital factor in the consciences of living Christians.

Repairers of this breach must make sure that they belong on both sides of it—that they are at home in the historic faith of the Church, and at home in the thought of the day. We cannot permit ourselves even to think, much less to speak, slightingly of any formulation of truth that has ever been any sincere Christian's living conviction. We must accustom ourselves to appreciate the religious experience of Bible writers and Church fathers and Reformation divines and more recent evangelicals, while we boldly discard their terms and employ others more congenial to the mind of our time. No man is a worthy minister of the Church who does not realise the continuity of her corporate life with God in Christ through the centuries, and prize the inheritance which it is his to conserve, to make available as the chief constructive factor in the life of his generation, and to pass on as its most enriching bequest to the ages to come. We stand in a glorious succession of apostles and prophets, and of men and women who through faith subdued kingdoms and wrought righteousness; our position of leadership in the historic Church renders us representative recipients of a priceless trust; we dare not be careless stewards of the Church's patrimony. How can we better fit the Church for her ministry of social rebuilding than by keeping alive in our contemporaries all the spiritual vitality of their forefathers in God? On the other hand we must be

frank and fair in facing the problems of thoughtful people. It is fatal for any cause when men feel that its advocates are too prejudiced to be just to living issues. Ministers who dodge the difficulties their listeners confront cannot command their respect. We must keep posted as to the gains of scholars and thinkers. That is a principal reason for our support by our congregations in sufficient leisure to study. We must be systematic in our reading, and open-minded and painstaking in our revision of our methods of presenting the Christian message. We have an apt illustration of our task in the work of the author of the Fourth Gospel, who took the Jesus of the Palestinian tradition and set Him in the midst of the Mediterranean world in an interpretation that conserved the faith of the first disciples and made it intelligible and persuasive to an age which was thinking in terms altogether different from those of Galileans in Jesus' own day. The building of a new world-order is so titanic an undertaking that the Church must have within her ranks all men of Christian purpose. Upon her leaders rests the duty of so stating her convictions that no man of Christian goodwill will feel that he cannot be heartily loyal to truth and in fullest sympathy with the Church, and that no believer of maturest experience will complain that our restatements omit aught of the wealth of the life with Christ in God of the Church's heritage.

The same fissure emerges at the moment within every communion of the Church itself, dividing men into parties, classified roughly as modernist

and traditionalist, liberal and conservative. At times it seems questionable whether some of our communions can continue to hold together; but none can afford to part with any group within it who are sincerely doing the work of Christ. It is absurd to plead for Church unity, and then attempt to foster further disruption within one's own communion. We must not subdivide existing denominations, multiplying waste and increasing their futility, but must combine them with as scanty secessions as possible into larger federated units. But it is by no means easy to be factors in progress and not cause divisive strife in our own communions. Educational facilities and mental types vary in a huge country like ours. Doctrinal positions that are accounted conservative in New England, are moderate in New York, liberal in Philadelphia, radical in Pittsburgh, and rank infidelity in many places south of Mason and Dixon's line. A social outlook that is traditional in Kansas, is conventional in Chicago, progressive in Rochester, and anarchistic in the financial centers along the Atlantic seaboard. Heresy and orthodoxy in theology and social theory are matters of latitude and longitude in the United States of America; and most towns of any size are likely to contain dwellers on a number of parallels and meridians. Men entering the ministry must be sensible that under the circumstances good people within their communion are often very trying to one another. There is a type of radical who glories in the dissidence of his dissent, who speaks contemptuously of ancient formu-

lations of truth which his religious experience is perhaps too shallow or too restricted to appreciate, who forever airs his negations. There is a type of reactionary who has the unhappy faculty of fastening on some unessential details of the historic creed and exalting them as decisive tests of fitness for leadership in the Church, who appears to lose sight of the great body of truth in which his brethren accord with him while he rivets attention on the one or two points over which he can wrangle with them, who seems to forget a world's need while he disquiets the Church with attacks that leave lasting suspicions. There is a species of over-developed individualist whose uncomfortable conscience compels him to bring to the fore and to harp on such of his views as he knows are most unpalatable to the majority of his brethren—a man who puts a heavy strain on temper and tolerance, and forces the Church to stretch to the limit the liberty which it accords to prophesying. There is a species of dogmatist, be he one who leans backward or one who leans forward, who cannot respect his brethren's differences of opinion and leave them alone, but must constantly press upon them his particular interpretation of truth—a man with no conception of what is involved in the liberty of prophesying. And all these extreme types, as well as the great mass of more moderate men in between them, must be retained. Part of our ministry of reconciliation is to repair the breaches within our own communion. We must broaden our sympathies until we understand the negations of radicals and the undue

emphases of finicky literalists. We have to learn to tolerate those who do not wish to tolerate us. We must judge men, in so far as it is necessary for us to form estimates of them (and judging is always a hazardous undertaking for a Christian), not by their views but by their purposes, and try always to look at them with the believing eyes of love. Happily the grounds of controversy are shifting from the relatively petty matters brought to the front by the historical investigations of the Biblical narratives—the accuracy of the account of some miraculous happening, the mode of Jesus' birth or the manner of His resurrection—to much more important matters affecting faith in the Christian conception of God and our understanding of His will. The new alignments will not be based so exclusively on information or its absence as were those of the past five and twenty years. No doubt ignorance will always be dangerous; but the breaches will not be so often between the mentally dull and the mentally acute, as between the morally darkened and the morally enlightened. The Church can well afford to part with those who do not sincerely wish to see the structure of society dominated by love; she cannot afford to lose genuine children of the Kingdom whose differences consist in varying interpretations of Biblical narratives or of doctrines, or in matters of taste and temperament. For their sakes, it is part of the ministry entrusted to us so to present our message and so to discharge our ecclesiastical duties that we maintain hearty fraternal relations with all shades of opinion

among followers of Christ, and do our utmost to hold our own communion together as a united force in rebuilding our world for a habitation of God in the Spirit.

And every minister discovers similar rifts within his own congregation. He will naturally expect differences in opinion due to differences in age or in culture, but these are accentuated by the truly revolutionary changes in thought which have taken place in the last fifty years, and which have been very unequally assimilated by the people who compose our churches. A Christian preacher today deals with at least three world-views:—first, the naïve world-view of the Biblical writers, with its flat earth and local heaven and God operating directly and somewhat irregularly on men and things; second, this Biblical view combined with the popular scientific and philosophical outlooks of a generation or more ago, which is the conventional or orthodox world-view in most Protestant communions; and third, the world-view taught in our universities and high schools. All three views may be represented in the minds of a congregation; and various adaptations of all three are certain to be there. We are not much concerned with the world-views held by our people, although as educated men and devotees of truth we are eager to have them as well informed as possible. We realise that the conceptions of the universe in present-day science and philosophy are only temporary abodes of the human mind. We are concerned that whatever a man's view of the universe he shall be aware of

God's presence in every nook and cranny of it, and live in it in unbroken fellowship with Him. We cannot take time to give a man a new world-view before we attempt to give him personal friendship with the living God, and set him to building His Kingdom. We recall that Jesus had a complete and perfect life with the Father, and yet pictured it against the background of the notions of the universe current in First Century Palestine.

Consequently a preacher facing his congregation will sometimes feel himself like a juggler with three, or even with half a dozen, balls in the air at once. He is taking men's minds as he finds them and seeking to toss them Godwards. He must not allow any of them to fall with a bump; for thuds of that sort banish all other and higher thought. He is not handling men to supply them with conceptions of the universe but with a vital touch with God. We must learn to preach so that God and the life men may have in Him shall be so outstanding that any references to philosophic and scientific opinions will seem insignificantly secondary. Men both more and less enlightened than we in current thinking will through us be faced with the Most High and inspired with Him to build a righteous community.

To be sure we do not wish to risk having our young people extend their thought of the universe with stretches of space or in modes of motion in which the God of their religious training appears to have no part. In teaching them we must assume the results of the best present-day education. Nor

dare we fail to try to refill with God the imperfectly adjusted minds of men and women to whom has come a new world-view from which He appears to be debarred. We must be frank with them, stating as clearly as we can the Christian convictions in relation to the most recent modes of scientific thought. We owe them honest intellectual guidance. But we shall always have a number of older and some younger people whose conceptions of the universe are not those of the current philosophy, and our duty to them is to lead them along their own mental pathways to God. And if a new pathway must be taken, let it connect as naturally as possible with the well worn route. His biographer says of the most brilliant and fascinating teacher at whose feet I ever sat, Professor A. B. Davidson: "He had unparalleled skill in communicating new truths, some of them revolutionary, with a minimum of friction." We must build a congregation with a religious solidarity despite inevitable clefts in opinion. If a minister rouses antagonism either by his modernism or by his traditionalism, it is because he is underemphasizing God in Christ and men's life with Him. Doubtless, too, no man is fit for the ministry who lacks a certain deftness in handling a group of human beings akin to the skill of the ball-tosser in our illustration.

There is still another breach in many places between a growing group of socially-minded men and women, engaged in various enterprises for the betterment of the community, and the mass of the membership of the churches. The former are

keenly interested in human welfare, but apparently indifferent to religion; the latter are devout, but often apathetic to matters of social advance. The two groups sometimes disparage each other, the latter complaining that the human are so ungodly, and the former that the godly are so inhuman. Our social enthusiasts seem not to realise what an infinite difference it makes to those who are striving to improve our world whether it be "ampler day divinelier lit or homeless night without"; our soul-savers not to be aware that unfavorable economic conditions, grinding poverty, occasional and uncertain employment, a precarious family life, a seven-day week, on the one hand, and enervating luxury, irresponsible leisure, wasteful plenty, on the other, make life with the Christian God practically impossible. The minister must convince the former that he is as concerned as they for the redemption of social conditions, that he will go as far and farther in sacrificial devotion to the welfare of men, and that in addition he possesses inspirations, hopes, regenerative resources they know not of. He must convince the latter that a Gospel which expects to alter the world really means vast changes, (and it is amazing how many good people expect the world to be redeemed without being *changed,*) that they must be prepared to welcome and assist social and economic upheavals, and that they cannot have intimate fellowship with One who from His throne declares, "Behold, I make all things new," unless they, too, are renovating an outworn world-order with the newness of Christ's love. These two

groups are natural allies. According to the genealogy in Matthew, both Ruth, the devoted, to whom God was merely incidental to her obligation to her mother-in-law, and Rahab, the believing, to whom civic and social ties were nothing, for she was both traitress and harlot, but who had a discerning eye for Him who is invisible, are among the ancestresses of Christ. For the task of social reconstruction the leaders of the Christian Church must combine within its fellowship under the mastery of Jesus the devotees of man and the lovers of God. Each group needs the other; and both can meet in Christ, and should be side by side in His Church.

And our ministry of reconciliation is not only the adjustment of man to man, but the inward adjustment of each man to himself. The abbot in Byron's poem says of Manfred:—

> This should have been a noble creature: he
> Hath all the energy which should have made
> A goodly frame of glorious elements,
> Had they been wisely mingled; as it is,
> It is an awful chaos—light and darkness,
> And mind and dust, and passions and pure thoughts,
> Mixed and contending without end or order—
> All dormant or destructive.

That describes the confusion in every life until the Spirit of God controls it. We have to think of those to whom we minister, as indeed we have discovered ourselves, at war within—aspiration tugging against inclination, an idealist wrestling with

a sensualist, a cynic scoffing at an enthusiast, a believer struggling with a skeptic, a *blasé* man of the world tied hand and foot to an eager, interested, optimistic small boy, a gentleman attempting to down a barbarian, a man of God at grips with a man of sin. Tennyson sang of the battle of the spirit with the brute, the man with the tiger and the ape; and an Anglican bishop has reminded us of another animal ingredient, the donkey, still more difficult to dispose of. There is a whole Noah's ark of beastly qualities in every soul—pig, sheep, rooster, fox, mule, wolf, cat, snake—and the list is only begun. Tennyson would have the ape and tiger die; but a greater poet foretold a Messiah in whose reign wolf and lion, leopard and bear, should feed and lie down with lamb and kid and calf. Who would wish the survival of the bovine elements only? Who wants a society of fatlings? Is there not as much sanctification required by the sheep as by the wolf to attain the morally heroic spirit of the Lamb of God? Not elimination but reconciliation, a redemption that conserves a whole man, is the Messianic ideal. The production of such rebuilt men and women to rebuild the social order is the primary task of ministers of the Saviour of the world. It is Christ's unique glory that He can make fractional persons units, fragments wholes.

His truest interpreter saw in His cross the breaking down of walls of partition. Paul was thinking of barriers as serious as any we have mentioned—walls sundering race from race, and barriers running (as he knew from his painful experience)

through his own soul, setting him at odds with himself. But in the Life that culminated at Calvary something was done that took the foundations from under these walls, and ever since they have been waiting to topple before whoso knows their baseless plight—whoso knows that underneath the solid ground of all life is unifying Love. "God was in Christ reconciling the world unto Himself." Men are at one with God only as they are at one with themselves and with each other. The Church is the company of the reconciled, embodying fellowship, continuing the life of God in Christ, and to the Church is committed "the word of reconciliation."

LECTURE III.

The Ministry of Evangelism.

GO ye and make disciples of all the *nations,"* has stood before the Church's eyes as the climax of her First Gospel; but she has often read the words to mean only "make disciples of individuals in all the nations." The words certainly mean that, and many a splendid evangelistic campaign and missionary enterprise has been inspired by them. But they as certainly mean more—that nations are to be made disciples of Jesus. The corporate as well as the personal life of men must be brought under His sway. St. Paul thought of God as reconciling *the world* unto Himself through Christ. There is a gospel for society no less than for the individual; and it is the same gospel for both—the good tidings of new life with Christ in God. An evangelism which does not present both aspects of the Gospel—the corporate and the personal—does justice to neither and is not "the whole counsel of God." We are familiar with fervid savers of souls, who define sin exclusively in individualistic terms, as personal dishonesty or drunkenness or unchastity, and plead for an acceptance of Christ as Saviour from these, without a word of corporate iniquity for which the individual

must bear his responsibility, or of the new social life of righteousness into which Christ brings His disciples in the Kingdom of God. And we are familiar with zealous saviours of society, who denounce social injustices and picture the righteous community, but do not press home the necessity for a personal devotion to Christ as Lord, that men and women may be new creatures in Him. Neither presents the full-orbed Evangel. The former rescue men from a number of specific sins—often most ruinous iniquities, so that one would not make light of their great salvation—but rescue them to a most imperfectly Christianized conscience, which functions only in a small circle of duties. They give their converts no vision of their homes, their business, their town, their country, in Christ Jesus. In consequence these saved souls are frequently most unchristian kinsmen, traders, voters, patriots. The latter deal too lightly with specific transgressions, losing sight of the necessity for confession to those whom they have wronged and for restitution wherever possible, minimizing the personal tie between the soul and Christ with the miracle of regeneration and continuous renewal through believing contact with Him, and frequently passing over the obligation that rests on every disciple to bring others to an avowed loyalty to his Lord. Both the individual and the social demands and promises of the Gospel must enter into a truly Christian evangelism.

An inadequate evangelism is due to a misunderstanding of what the Gospel is. Our earliest

biographer of Jesus introduces His ministry with the statement: "Now after John was delivered up, Jesus came into Galilee, preaching *the Gospel of God.*" The Gospel is essentially good news concerning God. Many evangelists, however useful they may be as denouncers of vice, or as recruiting agents for the Church organization, fail to bring any good tidings of God. Many preachers of social righteousness, however valuable their exposures of corporate injustice and their quickening of consciences, leave their hearers with no more strengthening trust in God nor glowing love for Him. Neither really preaches the Gospel. That which saves a man or a nation is nothing less than God Himself; and no message which does not place Him in the forefront, making men understand Him more clearly and love Him more dearly, is an evangelical message. And once let God be set forth as He is in Christ, and the life with Him in Christ pictured in its fulness, no man can fail to hear good news for himself and for every group to which he belongs. Such a God really believed in means both personal and corporate salvation—new creatures in a new creation.

Let us begin by looking carefully at the message of our ministry of evangelism, for unhappily so much that passes by the name is not genuinely the Gospel. The deity officially recognized by nominally Christian nations has rarely been the Christian God. The deity proclaimed by many a Christian pulpit and embodied in many a creed and ritual is not the God of Jesus Christ. The appalling

catastrophe which has engulfed our modern world is ultimately traceable to religious ignorance and unbelief; our sole hope of social rebuilding along lines that will endure is the proclamation of the Gospel of God, and the making of men and nations disciples of His Son.

Men want a God big enough to remake a world and good enough to make it a Christian world. These two requisites are conveniently summed up in two sayings on the lips of Jesus in the Fourth Gospel: "He that hath seen Me hath seen the Father," and "the Father is greater than I."

Our God is Christlike—that certifies His goodness. The God-manhood of Jesus, which is the fundamental doctrine of catholic, evangelical Christianity, is not primarily a statement concerning Jesus—what He is speaks for itself—but a statement concerning the invisible God and of ourselves. If the Jesus of the New Testament be the image of the Most High, then we know what is the supreme power and wisdom in the universe—love like His. Men and nations are made disciples when won to rely on such love as the most forceful and clever thing in the world. No man is truly a disciple who deems something else a safer political principle or a more successful commercial policy. To lead men to see God in the face of Christ, to believe that He never deals with them otherwise than as Jesus dealt with men, that God bears, believes, hopes, endures all and never fails with the love that was in Him, is the means of reproducing that filial trust which was His; and that is saving faith. The

commonest and deadliest heresy among so-called orthodox Christians is the practical denial of the Godlikeness of Jesus Christ, the virtual abandonment of the central conviction of Paul and Athanasius and Luther, by picturing God as dealing with men, and as sanctioning their dealing with one another, in ways unlike those of the Jesus of history. "Begin," writes Luther, "by applying thy skill and study to Christ, there also let them continue fixed, and if thine own thoughts or reason or someone else guide and direct thee otherwise, only close thine eyes and say: I must and will know of no other God save in my Lord Christ. See, there open up to me my Father's heart, will and work, and I know Him."

God so seen in Christ must in a world like ours be a struggler battling and toiling for His heart's desire; a sufferer, pained and thwarted by the selfishness and wrong of His children; a comrade, who needs friends and gives Himself to them that in fellowship they may rear the city of His and their faith and hope. God is like Jesus.

And He is greater—that certifies His sufficiency. As the ocean is vaster but not other than a bay, so the Father transcends the Son. This allows for the cosmic relations of the Lord of heaven and earth which could not be disclosed in One whose life was within the world. We amplify our thought of the Most High from His Self-disclosures in Israel's experience, and in the experiences of the believing in other nations (for He hath not left Himself anywhere without witness), from the

hints and suggestions of science and art and the ideals of men, with their intimations of the True, the Beautiful and the Good. Christ *defines* but does not *confine* our thought of God. We have a boundless prospect before us in our explorations of Him and in His revelations of Himself to us. In God we possess both a home and a horizon: He is like Christ—that satisfies, rests, assures us; He is greater—that increases our trust, whets our curiosity, and sets before us infinite reaches.

We have been putting somewhat theologically what must be put only in picturesque and moving language in our evangelistic message. But it is not the method of its presentation but the content of the message that concerns us for the moment. Men and nations are saved by knowing and trusting the only living and true God.

And here we face the most serious intellectual difficulty of the day: Is there such a living God? All other questions put by inquiring spirits—the historicity of the narrative of some miracle, the value of prayer, the authority of the Bible, the certainty of immortality—come back to this fundamental query: Is Christ an ideal in men's minds only, or is He the portrait of a living God? It is asked on a university campus, in a meeting of workingmen, in a remote village in China. As preachers of the Gospel of God we must face it. And how shall we handle it?

It may be wise to begin by reminding men that this image is not such stuff as dreams are made on but the solid texture of the impression of an his-

toric Life. It has not merely been fancied; it has been lived. It is, therefore, part of the fabric of the universe, an event in its history; and if the universe be the work of a creative Father, would it not have been like Him to have sought to image Himself to His children?

It helps further to point out that we see our fellow-men only through images—tiny images the fraction of an inch in dimensions on the *retinae* of our eyes—and that through these images the richest and tenderest intercourse of life is carried on. We exist for each other in the mind's eye. Repeated experiences alter and clarify these images of our friends; and what comes to us through the image is the decisive test of its correspondence with a living being whom it mirrors to us. Men have had various images of the invisible God through the centuries; their very number suggests the actuality of Someone there; and they have discarded the less for the more accurate. Think of the long row of discarded divinities! "Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah?"

> Apollo, Pallas, Jove and Mars
> Held undisturb'd their ancient reign
> In the solemn midnight
> Centuries ago.

The Christian image of God in Jesus is combating today other images of Deity on mission fields and among nominally Christian nations. Through

which image does the most come to men? That image will prevail; and that which the image succeeds in conveying is the only criterion of what is behind it and to which it corresponds. "Trust God in Christ," we say, "and see what fellowship will be yours." An intelligent Jewess, who had gone through a varied religious career, passing from orthodox through reformed Judaism, then through the Ethical Culture Society, once, at the close of a service where the Gospel of God had been preached, said: "Now I see." "See what?" was asked her. "See that all I can think of in the God I adore I see in Jesus, and all I want a God for Jesus does for me."

It is also well to distinguish between the actuality of God and our sense of it. Visitors to Japan are eager to see its famous Mt. Fuji; but they may easily spend a month or more within sight of its snow-capped dome and never have a glimpse of it. Fogs, haze, clouds, may wrap it from their eyes. They will see Fuji pictured on a thousand articles—screens, teacups, fans, postcards—the representations of it differing according to the skill or taste of the artist, and the point from which he took his view. Many of the pictures are conventionalized Fujis, drawn at second or at twentieth hand by men who have not tried to put down what they saw with their own eyes; but there the mountain is, portrayed again and again and again as Japan's chief glory. They will hear certain places praised for their outlooks upon it, and will find tea-houses built at points said to command lovely or majestic prospects.

They will notice advertisements of arrangements for ascending it at certain seasons; and they can talk with those who have themselves climbed to its top. They may not see it with their own eyes, and no one may be able to show it to them at the moment; but there is convincing testimony to its existence; and trusting that evidence, if they will set their faces in the right direction, and possess normal eyes, and will wait, they shall see Fuji. A man may have no personal assurance of the living God, and no one may be able at once to help him to that certainty. Let him look about and see signs of religious faith all around him—the face of God on human lives, more or less skilfully reproduced as men have the will or the power at first hand or at second hand to enter into fellowship with Him; let him notice particularly God's face on one Life who millions agree was closest to Him. Let him take knowledge of men and women who claim, or for whom others claim, that friendship with God is the inspiration of the best, the most useful and the fairest things about them. Let him observe institutions founded, arrangements maintained, methods commended, to assist intercourse with the Most Highest. Let him talk with those who have themselves found Him their strength, their peace, their exceeding joy. Then let him set himself trustfully and obediently towards God, as they tell him; let him live on thus; and, if his heart have eyes, he, too, shall see the living God.

And once men believe the Gospel of God, they can believe that His Kingdom is *at hand*—not merely

some faint beginnings of it, or some slight developments of it, but the world-wide social order of love in which He is all in all. The Kingdom is at hand in Him, who is eager and able to bring it into being "with wingèd expedition swift as the lightning glance," if only His children believe that it can come and venture themselves with Him to establish it. The message that bids men expect to become very gradually the least bit better, and to see our world slowly and imperceptibly improved, misrepresents God and dwarfs faith. God's righteous rule with all its blessings is at hand both for individuals and for the corporate life of mankind; His salvation would "through and through cleanse the foul body of the infected world"; and His mercy is upon us according as we hope in Him. To postpone the anticipation of durable world peace, or of brotherly industrial relations, to defer the hope of the alteration of human nature in nations or in some particular man or woman to a remote tomorrow, is to rob the tidings of their goodness, is to negate the Gospel. Lack of faith, or little faith, Jesus complained of oftener than of anything else. A God who comes *quickly,* who is able and wistful to fulfil His will straightway, is our good news.

> A day in April never came so sweet,
> To show how costly summer was at hand.

But there must be no belittling the completeness of the transformations which His Kingdom demands.

The awfulness of the world-wide tragedy and the appalling moral shipwrecks in men and women at our side accuse us of having healed far too lightly humanity's hurt and of having preached peace, where there was no peace. The more specifically and searchingly we set forth what life under God's rule means for a man or for society the better. Conscience wakens and men come to a sense of sin. It is a fashion to say that this is no longer a potent factor in religion among us; but that is a shallow misreading of facts. Show men God in Christ, and the contrast between Him and themselves, between His Spirit and that which pervades the social life in which they move, is overwhelming. The great revival of religion which ushered in the public ministry of Jesus seems to have come to Him, as to thousands of others, as a call to repentance. Scholars have cast about for some explanation why He, the sinless, underwent John's baptism of remission. John was preaching corporate righteousness for Israel, appealing to men in their callings as soldiers, tax-farmers, religious leaders, to change their minds that they might fit into the new order which God was about to set up in their nation. Is not the simplest explanation that Jesus felt, and felt far more keenly than any other, social shame and a craving for the new life of His people with their God? Today, whether burdened or not with a sense of personal wrong-doing, men are faced with the frightful results of corporate transgression. God's judgments on national greed, on trust in organized brute might, on contempt for Christlike

love, are abroad in the earth, and have come home in unutterable suffering to millions of hearts. The guilt for this must be brought home as personally.

> We are all diseased,
> And with our surfeiting and wanton hours
> Have brought ourselves into a burning fever,
> And we must bleed for it.

A conscience awakened to responsibility in social guilt will soon focus itself on the more immediate circle of life about its possessor and bring to sight the hideous consequences of his own self-seeking, unfairness, indulgence and distrust. While it is not the good news to show a man his sin and his nation's sin, it is the best news so to show him God that he is shamed with what he is and with what his people are. There is nothing healthy-minded in self-complacency. Bagehot well said: "So long as men are very imperfect, the sense of great imperfection should cleave to them."

And here the cross becomes central in the Evangel, and Christ crucified as sin-bearer the supreme Gospel of God. Our social thinking renders this convincing. Jesus bore sin in the sense that it was the collective evil of His world, in the Church with its nationalistic and class religion, in the State with its military imperialism, in the commercial life which invaded even the house of prayer with its greed of gain, and in the public opinion of a host of indifferent and irresponsible nobodies, which nailed Him to the cross. Such a

Calvary is no past event merely, but a present occurrence; Christ's brethren are crucified by similar forces, and with them Him, and with Him God. "I thought once, on the Somme," wrote a British sergeant, "that the two races facing each other in such agony were as the two thieves on their crosses, reviling each other, and that somewhere between us, if we could but see, was Christ on His cross. Whatever we called our motives, we who fought aimed equally at our enemies through Christ." (We should wish to distinguish between the penitent and the impenitent thief.) Again, He bore sin in the sense that every fault and failure and folly of His brethren was social guilt for which His sensitive conscience charged Him with accountability. He was the Conscience of the whole family of the less conscientious children of God, and that conscience laid on Him the iniquity of them all.

All woes of all men sat upon Thy soul
And all their wrongs were heavy on Thy head;
With all their wounds Thy heart was pierced and bled,
And in Thy spirit as in a mourning scroll
The world's huge sorrows were inscribed by roll,
All theirs on earth who serve and faint for bread,
All banished men's, all theirs in prison dead.

And He still is the Conscience of humanity, the unveiling for us of our Father's conscience, who feels Himself implicated in all that His children do

and in all that they are. And again, Jesus bore sin in the sense that His sympathetic kinship with the guilty made Him feel the crushing shame they were too obtuse to feel. His kinship with them took Him down into the uttermost darkness where He felt Himself abandoned: "My God, My God, why hast Thou forsaken Me?" That He endured that no child of God need ever repeat His awful loneliness, for at our farthest from our Father's face we are met by a wondrous Companion, who leads us surely home, Himself the way. And His Church and every member of it must follow Him sharing His atoning ministry. In His sin-bearing Christ is both substitute and exemplar, the path-finder, whose solitary sacrifice in exploring faith need never be repeated, and the path-maker, whose way of love must be constantly trod by all who would live with His and their Father.

For the immediate hour we need to interpret the impoverishment of the nations and the outpouring of blood in the light of Calvary, so that it may be seen as a judgment both upon our enemies and ourselves for an unrighteous international and commercial order, a judgment by which sensitive consciences are moved to a contagious repentance; and as a sacrifice in which both the more and the less blameworthy share a fellowship of suffering, and the just suffer for the unjust, in atonement for corporate sin to redeem the world to "heart-sorrow and a clear life ensuing." Viewed in this light, whether the war continue until all the wealth piled by imperialistic exploitation shall be sunk, and all the

drain of militarism on the life of the toilers of the world be paid in blood, we shall still say with Lincoln: "The judgments of the Lord are true and righteous altogether."

We never proclaim God at His best until we preach Christ crucified. The cross is still an offence, and if we place national ambitions, political platforms, commercial principles, educational ideals, personal motives, side by side with the cross, men are faced with revealing decisions of what they deem weakness and folly. The cross challenges to the same daring that was His who first bore it. To hazard the national policies and the industrial relations demanded by the Spirit of Calvary involves serious risks; they will almost surely bring experiences akin to Gethsemane and Golgotha; but it is the Gospel that Christ crucified is the power and the wisdom of God. In the midst of the heavenly city we are seeking to build, we must place the Lamb as the light thereof.

And the Gospel of God is not complete save as we tell of His indwelling in the redeemed community in His Holy Spirit. There is, perhaps, no single word in the common religious vocabulary so nebulous as the word "spiritual." We must define spirituality. We may begin by noting the diversity of types labelled "spiritual" in the Bible. Here is Samson, Israel's Hercules, the muscular, passionate, coarsely humorous tribal hero of an iron age; and four times in the brief record of his career his prodigious feats are ascribed to the empowering Spirit. Here is Bezalel, in whose artistic craftsmanship pious

recorders of Israel's antiquities saw evidences of the Spirit's presence. Here is Stephen, whose tact in handling disgruntled women, whose logic in arguing Jesus' Messiahship, whose insight into the friendly heavens, whose plea for the forgiveness of his slayers, are given as tokens that he is full of the Spirit. Here is Barnabas, whose breadth in welcoming believing Gentiles to the Church at Antioch, and whose discrimination in passing over unessentials and insisting solely on loyalty to Christ, are cited as signs that his goodness is due to the Holy Ghost. Samson, Bezalel, Stephen, Barnabas differ widely: spirituality must be conceived as including many types. All four have in common two characteristics: each devotes his powers to the cause of God as he sees it; and each impresses men as being himself *plus* the present and acting God. Spirituality consists of consecration and inspiration. We must call upon men to yield themselves with their varied gifts in their several callings to the purpose of God, and assure them that in and through them none less than the wise and mighty Lord of all will Himself dwell and plan and labor. This will spiritualize the rough work of life wrought by men of muscle and the delicate tasks performed by men of taste, the toil of brain and the labor of hearts, so that none of it remains unhallowed and all of it is raised to a divine efficiency. We must give every man a sense of mission in his occupation and the conviction that He who sends him breathes on him, saying: "Receive ye the Holy Ghost."

We must also point out that according to the

Bible the Spirit of God in man is always a public spirit. When King Saul is turned into "another man," it is not said that he became more devout, but instead of being concerned with the family matter of his father's asses, he is interested in all Israel's welfare. When Jesus is endued with the Holy Spirit at the Jordan, no change is noted in His personal character nor in His intimacy with His Father, but He ceases to be a private person and comes forward as the responsible Servant of God to proclaim His Kingdom. Spirituality today must be manifest in social-mindedness. No man, no church, no nation, is spiritual unless self-interests are subordinated to the commonweal.

And we must make plain that in the Bible the Spirit is never a personal possession apart from the spiritual community. At Pentecost the Spirit came upon the believing Church, and each Christian's spirituality attained rich growth and expression because "the multitude of them that believed were of one heart and soul." No individual can expect to attain and develop spiritual life in isolation; he must be in the fellowship of the faithful; and the more inclusive the spiritual fellowship with whose corporate life he is identified, the ampler his own spiritual endowment. No single communion can enrich to the full its own members so long as it is not consciously in union with the whole Body of Christ. No individual, however conscientious, can hope to make his business or his financial affairs fully spiritual until the collective commercial life of mankind is dominated by the Spirit of Jesus.

No citizen can freely express spiritual patriotism so long as the nation is not corporately seeking to be ruled by the ministering purpose of the Son of man. This is not to say that individually we are not loyally to follow Christ even to breaking the most sacred ties that bind us to family and Church and nation, nor that in such loyalty God will not be with us. There is a saying of our Lord's which may contain a hint of autobiography, where He speaks of the sycamine tree, in obedience to faith, uprooted and *planted in the sea.* What more unpropitious soil for a tree's roots than salt waves! May He not have felt His own life equally ill-nourished from His surroundings in home and town, Church and nation? By faith He drew on what seemed not there, and flourished. But even He found the lack of spiritual fellowship straining: "O faithless generation, how long shall I be with you?" God craves social incarnation in a united Church, a dedicated business community, a servant nation; and only as we make these corporate groups disciples will their members attain unto a fullgrown man as churchmen, workers, citizens, unto the measure of the stature of the fulness of Christ.

This, in briefest outline, is the Gospel of God for our day of social rebuilding; the old Gospel of the Father, Saviour, Spirit; of God as love, Lord of heaven and earth, in Christ, becoming all in all in a Christlike world. The ministry of evangelism needs not the crudest but the finest, the most thoroughly Christian, thought. If it be associated in the public mind with outworn theology, it is in part

the shame of those of us who possess the gains of accurate scholars and who have lacked the passion to make known the God we claim to know.

But today passion has caught fire. We have been kindled to a flaming indignation at rapacious and domineering arrogance and at fiendish brutality. The consequences of sin have been made more frightfully clear to us in the horrors and terrors of Armenia and Belgium, and in the brutal carnage of the trenches, than Dante's imaginative pen or the lurid brush of any Fifteenth Century painter could portray them. A world in desperation demands of the Church whether she have a gospel, and pleads that, if she have, she publish it forthwith. The hot fury in which our consciences have flamed against intolerable wrong must be the passion with which we set forth the saving Gospel of God.

With regard to the methods of this ministry of evangelism, let us remind ourselves at the outset that the disciple-making spirit should dominate all that the Church does and is. Every service of worship, every lesson in the Sunday School, every social meeting, every help or recreation a church may offer a community, must have this as its ultimate aim. The Church is not commissioned to do anything for any man apart from making him a follower of Jesus Christ. Everyone of its members must be dedicated to bringing individuals and the social groups they influence under the sway of their Lord. This means that their leader in his preaching, in his planning of the church's work, in his personal contacts with men and women, must be pre-

eminently an evangelist. There is no place in any ministry of the Christian Church for a man who is not ruled by the one motive of making disciples. An evangelism which occasionally imports a spiritual expert to win people from a dead world to a scarcely living Church adds little to the Kingdom of God. Experience proves that only the church which is making disciples is able to keep and train those already made.

And evangelism is not a ministry introduced now and again, as an interruption or a supplement to the Church's more usual work. Its education is itself disciple-making; its fellowship lifts up and draws men to Christ. A properly taught Sunday School lesson needs no application tacked on at its conclusion, and a thoroughly Christian sermon does not require an added special appeal. But this does not exclude the occasional definite effort to bring men to decisions. The most carefully planned social system of religious education provides an opportunity in adolescence "for correcting unsocial sets that the personality may have acquired" (to borrow a phrase from my colleague, Dr. Coe). Seemingly earnest Christians grow indifferent and must be brought to reconsecration. Boys and girls slip through our Sunday Schools unmastered by the Spirit of Jesus and must be won in maturity. A very large semi-pagan public needs the impact of a concentrated attempt to proclaim God in Christ and gain decisive acceptance. The earth is watered by steady rains which soak in as soon as they fall; but it is also

watered by an occasional downpour where the water falls in sheets and sweeps obstacles before its flooding torrents.

In suggesting specific methods for these more definite evangelistic attempts, one can only draw on personal observations. It appears that our regular services of worship are not likely to win many who have not been brought up with some contact with the Church. Outsiders are more effectively reached in some less formal meeting, such as a Bible Class, or a service in some home or shop, to which Christians bring neighbors or fellow-workmen, and where the personal relations are closer and more telling than in a large congregation. In industrial communities the Church ought to use the groupings brought about by common occupation, and to seize the most favorable off-times of working people to give its message. In far too many places unless a man is willing to be saved on a Sunday at 11 A. M. or 8 P. M., the Church opens no door for him to life with God.

A series of special services, lasting a week or longer, is a widely used and often effective means of enlisting them that are without. It centers a congregation's attention upon its primary business. It furnishes a definite object for preliminary meetings of companies of Christians for prayer and inspiration to personal effort. The continuous character of the presentation of the message gives it cumulative power. The appeal calls for immediate decisions. Opportunities for personal inter-

views can readily be provided and the conversation naturally turns to the main point. Most congregations find such special missions rewarding.

And there is value in a simultaneous mission, when all the churches in a community combine their efforts. It is a great thing to get the mind of a whole town thinking of God, and its tongues, usually so tied on this theme, speaking freely. A throng in a huge building warms a man by its enthusiasm and renders him more susceptible to an infection of Christian faith. But there is often an ambiguity in decisions pled for in a wholesale fashion, and difficulty in relating those reached to the fellowship of the churches. A wise pastor will organize his own congregation for this primary task of gaining disciples; he will keep it at work constantly; and when some special interest is abroad in the community, his church will be the readiest to give intelligent assistance and the best fitted to conserve any results.

The children of a congregation are a minister's evangelistic responsibility. As they arrive at the period of life when they determine their plans for themselves, he wishes to see them resolving to be devotees of Christ. A Sunday School training ought to make conversion unnecessary, but it should prepare the way for a calmly reached decision. A pastor's class which embraces all the boys and girls of an appropriate age, irrespective of any previous indication of desire to enter the full communion of the Church, gives a minister a chance to present the Christian life to them very concretely with ample

opportunity for questions, and on the basis of a clear understanding to ask for deliberate enrolment as followers of Jesus.

There will always be room in the Church for the specially gifted evangelist whom God from time to time sends us; but there is urgent need today that all preachers try to prepare themselves for this ministry. It is a fine thing when the pastor can himself conduct a series of special services in his own church or in some more neutral building in his town, and lead his people in their common effort. If there is value in the sound of a less familiar voice and in a fresh presentation of the Gospel, it is usually wiser to invite a man of pastoral experience, who knows how to work with the church organization, and will develop it. Some of our communions happily have permanent committees on evangelism, devised to give intelligent aid in this ministry. It would seem a wise proviso to insist that evangelists, who are not pastors, or under the direction of their communions in some other office, should be organized as were the preaching orders of the Medieval Church, under competent ecclesiastical oversight, that questions of finance and of coöperation with local leaders of the churches may be harmoniously adjusted. Pastors with gifts for this type of preaching ought to be released from their pulpits for an occasional mission in some other church. Above all the ministry of evangelism must be identified with the vow of loyalty to Christ taken by every member of the Church: "Come ye after Me, and I will make you fishers of men."

We have been speaking of *talking* the Gospel. It is striking how little the New Testament says of this, and how much oftener it speaks of *walking* in wisdom towards them that are without. If the Gospel of God is news of a new social order, the Church must be in some sense a foretaste of it, and her members exponents of the new social type. All our talk is futile until as employers and workers, as citizens and patriots, we stand manifestly for a fraternal industrial system, for a distribution of the world's wealth that allows none to waste and none to want, for a servant nation, and for a commonwealth of the peoples of the earth. When the Church at Jerusalem seriously undertook to embody the love of Christ in its communal life, "with great power gave the apostles their witness of the resurrection of the Lord Jesus." He was manifestly a living factor, "and the Lord added unto them day by day those that were being saved."

Such a church stands for a distinctive type of life, and is salt, light and leaven in its community. The Church of today suffers most, perhaps, from her failure to represent enough that is distinctive. Her ranks are full of moral mediocrities. Her members are not clear what their vow of allegiance to Christ and their fellowship with His Church demands of them. We have swung far from the elaborate doctrinal confessions expected of communicants in many churches a couple of generations or more ago. We agree with Zwingli that "it is a Christian man's business not to talk grandly of dogmas, but to be always doing arduous and great

things with God." We need to make plain what these arduous and great things are in the rebuilding of a world after the mind of Christ. If our membership should show few or no additions, if it should even show a shrinkage, that would be no cause for grief, provided the remnant that remained were devotees of love. But we need not fear a shrinkage under such circumstances, for it is such a fellowship for which men are wistful, and the summons to the difficult is always captivating. Our ministry of evangelism should seek to bring men to a threefold loyalty: to Christ as Lord and Saviour, to the Kingdom of God, and to the Church. Each of these may be amplified in detail. The second must mean Micah's summary of Old Testament religion: "to do justly, to love mercy and to walk humbly with thy God," *plus* the distinctive demand of the New Testament to be ready to spend and be spent for those for whom Christ died; and the third may well be itemized to include earnestness in prayer and in the study of the Scriptures, regular attendance in the house of God, personal service to increase the Church's usefulness and the adorning of her fellowship with a life of love. The Church whose members intelligently and faithfully fulfil this threefold vow will not fail to proclaim the Gospel of God.

And we must not forget that this Gospel is the Church's unique contribution to the world. There is a tendency to employ her in a host of public services, and to appeal to her to aid every civic and social movement. It is, no doubt, a tribute to her

power that her assistance should be so sedulously sought. But the danger is that she may come to be regarded merely as one among the forces for social welfare. Religion, however, is not primarily something useful, but something fruitful. It is not a means of improving mankind alongside of other means, such as education, art, politics and morality; it is the parent of them all—their fountain of life. It is not one among several factors cultivating the soil of humanity; it is the source of its fertility. We are busy today directing the flow of Christian motives into many trenches to irrigate tracts of life which hitherto have been desert. And this must be done. But digging such ditches is for the Church a minor task; her main concern is the supply of the spiritual stream. An earlier generation often had a copious river confined within far too few ditches; we may find ourselves with a vast system of trenches and only a trickle in them. The living water is the Spirit of God, who enters and fructifies the spirits of men. The Church's paramount duty is not to stir men to a number of endeavors, however useful, but to bring them God, their Saviour and their Captain in the salvation of the world.

And how our cruel and woesome day forces upon us the urgency of heralding the Gospel of God! Now is the judgment of this world; now *may* the prince of this world be cast out, if—if Christ be lifted up in a Church towering above the world's ethical level. At home and in the ends of the earth the Church must give the preaching of the Gospel of

God the right of way over every other concern. We are not warning men of a wrath to come; they are faced with a wrath that is here. We live in a world on fire, and its only hope of a safe and quiet life is in faith in the God who is love.

Not long ago I was standing on one of the corners of Fifth Avenue on Murray Hill at the most crowded hour in the afternoon. Two long lines of vehicles moving up and two lines moving down the avenue seemed to fill it from curb to curb. There were omnibuses and automobiles with shoppers and pleasure-seekers, delivery wagons and, just in front of me, a United States mail-cart. Suddenly the shrill sound of a fire claxon was heard, and a hook-and-ladder-motor-truck swung into the avenue, and sped up the hill. As by a miracle the columns of vehicles parted, and in the cleared center the fire-truck ran without a stop up the avenue. Everything was at stake—homes, pleasures, business, government, would be nothing, if the fire got beyond control. Today our entire civilization is threatened. War, which is the result of greed, trust in force, a patriotism unhallowed by devotion to mankind, consumes everything of worth. The Church of Christ which is certain of a salvation, and of only one, need make no apology nor speak hesitantly, but with urgent insistence demand right of way for the Gospel of God.

LECTURE IV.

The Ministry of Worship.

TO those who believe that religion is a creative force, there is no more socially constructive act than public worship. It is not collective thought about our highest ideal, valuable as such united contemplation is; it is a collective consent to the living God. We think about God in the third person, we worship Him in the second; and the difference in language between "He" and "Thou" produces a vast difference in results. Talking *of* a man is always quite another matter than talking *to* him. His personality, face to face, has a decisive effect on the conversation. Real religion begins only when one addresses one's self directly to God. A subtle master of the soul, Fénelon, advised a correspondent: "If you are bored by God, tell Him that He bores you." Such firsthand dealing with our Highest breaks the thought-enclosure of our minds and of the thinking of the community in which we live, and lets in new inspirations. The picture of Him whom we adore is, to be sure, our own thought of God, and always limited and soiled by our imperfections; but yielding ourselves up to Him through it, we erect ourselves above ourselves, and become newborn—different by

some slight increment from what we were before. There is "an access of mind"

in such high hour
Of visitation from the living God

Worship is thus an act momentous for both God and man. It sets God free from the confinements of His children's thoughtlessness and contrary wills; it sets them free in the fuller liberty of their Father's creative wisdom and energy. He gives and they take their beings afresh from the Fountain of life. Their heredity becomes contemporaneous: His fatherhood is not a past fact merely but a present process. Adoring men come again from their Divine Kinsman with whom they have communed as a family in His household of faith, and "trailing clouds of glory do they come." Prayer and praise are not like balls in a squash-court that bounce back from the hard walls of our self-bounded world. The living God is not excluded from His universe, and He employs the processes of thought in men's minds for His entrances.

Matthew Arnold was voicing the experience of the race when he said that, while man philosophizes best alone, he worships best in common. This is partly a matter of psychology: the group-adoration lifts the individual into a richer and intenser experience than would be his in isolation. And it is partly a more fundamental matter: a God who is love finds us readiest for His incoming when we are consciously sharing each other's aspirations. God fulfils His purpose not through separated indi-

viduals but through His Church; and corporate worship fits for corporate service.

Worship which is etymologically "worth-ship," a giving God His value, has a distinctive meaning for Christians. There are three degrees of communion which men have with one another. A first is the sense of physical presence. A room has a different feeling for us when someone is in it with us, than when we are in it alone. A second is the sharing of passing thought. Conversation is an interchange of the ideas at the time in the minds of the speakers. A third is the fellowship in purpose. Two persons may be half the circumference of the globe apart; each may be ignorant of what the other is doing or thinking at the moment; but each is certain that the other's interests in life are identical with his own. They are "hearts remote but not asunder."

In all these three degrees men experience fellowship with God. To many the sights and sounds of nature suggest a Being at hand mightier and not wholly unlike ourselves.

> The sense of an Eternal Presence thrills
> The fringes of the sunsets and the hills.

Music has a similar effect on others. "Music," writes Carlyle, "leads us to the verge of the infinite, and lets us gaze on that." Men try to reproduce the awesome influence of nature, the witchery of light and shadow, the mysterious depth of the forest and the suggestions of varied colors, in their

churches, and by the pageantry of ritual give the spirit this sense of the nearness of Deity.

Again, men try to share God's passing thoughts. Mystics make much of the immediate touch of God's mind on ours, and speak of thinking His thoughts after Him.

Or again, they go deeper, and seek to be in unison of will with Him who is working out His purpose through the centuries. They may not have a vivid sense of God's presence; that varies with temperament, circumstances, health. They may not feel that they share God's current thought: they are continually faced with baffling situations, and life eludes their explanations of it. God may seem both far off and incomprehensible; but they are convinced that His eternal purpose has been disclosed in Christ, and they adore God in Him; they consent to Him, so that His aim and theirs, His conscience and theirs, are at one. This is worship in spirit and in truth.

One would not disparage emotional exaltation which makes men keenly conscious of God's nearness. Well for those who possess it; and it is a legitimate aim of public worship to foster it. But two persons may be together in a room and poles apart in thought and feeling. Nor would one rule out the mystic experience of immediate touch between the Divine mind and ours. But our grasp of God's truth is never more than a fractional holding, and imperfect understanding will make two persons face to face feel themselves leagues asunder. Genuine communion requires oneness of purpose.

The New Testament conceives of true worship as "in the Spirit"—prayer, praise and message, under God's control, and His worshippers one in will with Him. We give God His Christian worth only as we approach Him with the self-commitment of Jesus and let Him return us such Self-impartation as He gave to Jesus. Christian worship may be described as an exchange of selves.

And these selves we offer are not merely our individual wills but the collective personalities of the various groups we represent. A socially-minded God is seeking social embodiment. Public prayer and praise have been too individualistic; but the day of social litanies, national penitence and intercession, prayers and praise that seek to commune with God in His purpose for every aspect of the community's life, has arrived. This conscious connexion of the living God in common worship with all our group aspirations and group sins ought to mean much for the release of new redemptive inspirations, for the further admission of God into our lives as relatives, toilers, citizens and churchmen.

Leadership in public worship demands the most delicate skill. One is employing language, music, the associations of a hallowed place, symbolic acts, the inherited thought and sentiment of many generations, the fresh light of the current day, to form a highway for God into the lives of a congregation, and through them into a community's life. Such leadership is an art which works in the sensitive materials of the minds, hearts and consciences of living beings to enact God.

To be effective public worship must meet four requirements:—

First, it must hold the worshippers' attention. Throughout they must be kept mentally alert and focussed on Him who is invisible in His various relations with them and their world. How deftly all its elements must be arranged to rivet interest! In a striking bit of self-analysis, John Donne in one of his funeral sermons makes this confession regarding his private devotions: "I throw myself down in my chamber, and I call in and invite God and His angels together; and when they are there, I neglect God and His angels for the noise of a fly, for the rattling of a coach, for the whining of a door; I talk on in the same posture of prayer, eyes lifted up, knees bowed down, as though I prayed to God; and if God should ask me when I last thought of Him in that prayer I cannot tell. Sometimes I find that I forgot what I am about; but when I began to forget it, I cannot tell. A memory of yesterday's pleasures, a fear of tomorrow's dangers, a straw under my knee, a noise in mine ear, a chimera in my brain, troubles me in my prayer." We recognise that as an accurate picture of what occurs with almost all of us during part, and often the greatest part, of public worship. An incongruous hodge podge of irrelevant matters from without and up from within pop into people's heads in the collective inattention or partial attention produced by most Church services. Attention can only be commanded by a continuous succession of things that interest. Sermons, hymns and particu-

larly prayers (which are most liable to be padded with merely conventional phraseology), ought to be composed of sufficient thought to keep the mind employed.

Second, it must awaken their imaginations. God, like everything else, is real to us only as we *see* Him, and that means the forming of a mental image. All that enters into worship—those for whom we pray, the blessings we name in praise, the selves we aspire to be, the ideals we cherish for homes and commerce and nations—have to be pictures, and pictures not in forms and colors of the world of sense but in their relation to God in light that never was on sea or land. Keats, as a medical student, writes in a letter: "The other day during the lecture there came a sunbeam into the room, and with it a whole troop of creatures floating in the ray; and I was off with them to Oberon and fairyland." Worship must bring to a congregation a similar ray from Him in whom is no darkness at all, and let them see the whole troop of their relations and obligations in its light, until they are off to God and the land that ought to be. The prosaic has no place in a Church service, or rather no more place than to serve as the frame for a picture. Hymn, prayer, sermon should be of imagination all compact. Worship must be throughout symbolic; and the symbols, be they material like the bread and wine on the Lord's Table, or gestures like the uplifted hands in benediction, or such unsubstantial things as words and musical sounds, are to be valued to the extent that they are translucent—

windows through which light streams from God. Worship ought to be a series of visions.

Third, it must stir their feelings. A comprehensively arranged order of worship, providing for invocation, confession, thanksgiving, petition, intercession, consecration and adoration, ought to take a congregation through a whole gamut of moods. The worshipper must *feel* wistful, again *feel* abasedly sorry, again *feel* exaltedly grateful, again *feel* eagerly craving, warmly sympathetic, firmly resolved, glowingly satisfied. And worship is not effective unless these feelings are intense. It takes something like an eruption of emotion to break through the crust of the conventional and release the creative faculties of men's souls. Now no intense feeling can be long sustained. Richard Hooker wisely defended the divisions in the elements in the worship of the Anglican Liturgy: "Forasmuch as effectual prayer is joined with a vehement intention of the inferior powers of the soul, which cannot therein long continue without pain, it hath been therefore thought good so by turns to interpose still somewhat for the higher part of the mind, the understanding, to work upon, that both being kept in continual exercise by variety, neither might feel any great weariness, and yet each be a spur to other."

A service must pass fairly rapidly from mood to mood. The hymns ought not to be all alike, whether contemplative or active, whether viewing God objectively in nature or history or in His present purpose in the world, or musing on Him

within ourselves. Psalter and Scripture lesson should not both be chosen to fit in with the mood of the sermon. The prayers should be consciously framed to meet other needs and voice other wants than those to which the message is directed. Monotony kills fervor, and we scarcely worship without glow. The service must provide variety and concentration. Variety in the posture of the body—bowing or kneeling, sitting, standing; variety in participation in the service—actively joining in prayer or praise or reading, or passively receiving with active thought; variety in the topics contemplated—humbling, exalting, resting, arousing; variety in the turning of the mind outward, inward, upward; variety in the freshness or the familiarity of the music, the prayers, the elements of instruction, surprising the soul by the unusual and striking in melody, in phrase, in thought, and moving it by that which has the associations of sentiment—the familiar hymn, the historic prayer, the hallowed Scripture, the traditional rite, the acknowledged conviction;—variety is essential to maintain intensity of feeling—utter restfulness and knit resolve. And so is concentration. One thing at a time should occupy a prayer, if a body of people are to agree as touching their asking and feel together in a collective emotion. It is a mistake to mix confession, thanksgiving, intercession in the same sentence. The accompanying feelings are a jumble. As in successful baseball it is a good rule to "bunch your hits," to gather enough concrete characterisations of sins in a confession to abase a congregation in penitence, to sum up enough definite benefits in a

thanksgiving to lift them in ecstatic gratitude, and to assemble in an intercession enough men and women of other kindreds and tongues and stations and plights to expand those who pray in inclusive sympathies. Worship must *move* men. This is not to disparage the calm judgment with which we Protestants rightly insist they must discern the will of God for them, in all that the Church presents through its accredited leaders. But we cannot in praise and prayer come close to God without having our hearts burn within us; nor does His light break upon us in its splendor, without giving us

that thrill of dawn,
When the whole truth-touched man burns up, one fire.

Fourth, it must enlist their consciences. The ultimate test of worship is the extent to which a congregation agrees with God. The æsthetic enjoyment of a musical service is of no Christian value save as it makes men more truly one with their Father's purpose. A sermon may fascinate men's interest and rouse their emotions without ministering communion with the God and Father of Jesus Christ; that occurs only when they are moved to will as He wills. A congregation enters a church a chaos of conflicting purposes: group interests—race prejudices, nationalistic ambitions, class aims, family feelings, clannish and cliquish motives—dominate them; they have a score or more antagonistic elements jarring within themselves—resentments and acquiescences, doubtings and believings, selfish and unselfish motives, snarled and twisted beyond any human unravelling, hopes

and despairs, brute passions and angelic aspirations, a legion of demons and seraphs. Their corporate worship must lift them into unison with God, into unison with one another—His family in this small subsection of His household of faith, into unison with His Church universal—the Divine Community which holds the world together, and into unison with all mankind as it ought to be in His Kingdom. Worship readjusts us. The more mixed the congregation of which we are a part, the more representative it be of childhood, youth and age, of divers callings, circumstances and conditions, of varied races and nationalities (and here we in this country with its cosmopolitan communities are singularly favored), the more likely is corporate worship to carry the individual out of himself, and to adjust him to God and to the whole family of his dissimilar brethren in God. Men see and flow together and their hearts are enlarged. Such readjustment fastens afresh the bonds of brotherhood, and ties about men's consciences the cords of responsibility. They are informed with the mind of Christ, bound with their kind in the unity of His Spirit, and made one with the one God and Father of all. Anything short of this is to fail to worship—to give His full worth to—God in Christ.

Having stated these requirements of public worship, one may be expected to deal somewhat in detail with its constituent elements. Preaching is a chief factor in giving God His worth, so that preaching is part of worship; but the present lecturer has nothing to say regarding the technique of

preaching to adults, for the good reason that his eminent predecessors in this lectureship seem to him to have said everything that can be said on that topic. He would, however, remind you that a normal congregation ought not to be composed of adults only, and that some adults are not adult in mental capacity. If children are not to stay away from the Sunday morning service, as they often do, and confine their church-going to the sessions of the Sunday School, part of the worship should be planned for their benefit. It is as important that in corporate worship young and old should be together, as that rich and poor should meet before the Maker of them all. The elders help the children to grow in wisdom, in reverence, in responsibility; and the children do even more for them in renewing in them the heart of a little child with which to receive and enter the Kingdom of heaven. It is rarely possible to prepare a sermon that is adequate for the needs of grown men and women which children can understand and appreciate. Much every way is to be said for the growing custom of inserting in the morning service a brief children's sermon. Its theme ought never to be so trivial that it has no message for the adults present; in that case it will be scorned by sensible children. It ought to be picturesquely put, perhaps with an object that assists attention by holding the eye, and always in words that conjure images. It can often instruct old and young in elementary things which the former have forgot and the latter have never heard. It can deal with characters in the Bible, in Church history, in the records of missionary heroism or of

social advance, or with the characters of *Pilgrim's Progress,* or their counterparts in the life of our day—*Mr. Shilly Shally, Lillie Lazybones,* the *Cocksures* and the dwellers in *Put-Off Town.* It can tell the stories of famous hymns, or take up the romantic history that lies behind our English Bible. Like Solomon or Mrs. Gatty's *Parables from Nature,* it may speak of trees, from the cedar of Lebanon even unto the hyssop that springeth out of the wall, of beasts, and of birds, and of creeping things, and of fishes; and it may supplement Solomon with lessons drawn from the scientific knowledge of today. It may treat of what we do, and of what we do not do, in the house of God—and formalism is prevented where every act is shown to have a purpose. It may apply current events, or the sights and sounds of city streets, or the observed doings and misdoings of living boys and girls, or the signal code of ships, or for that matter anything under the sun, to the life of the children of men with one another in God. It will not only make boys and girls feel that they belong in the congregation—a most effective means of incorporating them into the Body of Christ—but it will be within the grasp of grown-ups of the simpler sort, and assure them of a message that day; and it will rest the minds and delight the fancies of robuster thinkers, whose intellectual doors give as ready a welcome as those of the lowly to truth embodied in a tale. It would be hard to say whether young or old are more profited by such preaching, when it is painstakingly prepared and artistically done.

With regard to the element of praise, we must remind ourselves that the hymnal is a store-house of religious experience to be skilfully employed to reproduce similar experiences of God. It comes next only to the Bible in this regard, and deserves careful study. Almost all existing collections should be gone over by a minister to place the bad poetry, bad theology and bad religion in them on an *index expurgatorius* of hymns that should not be sung, and to cull tunes that are unsingable by his people and, perhaps, ought not to be sung by any devout people. There are enough hymns and tunes of solid worth to supply the reasonable needs of any congregation. To be sure tastes and capacities differ, and an inclusive church of any size may well find use for several different types of praise in its various meetings, but all its hymns ought to be religiously healthy. Music must be measured not by a purely aesthetic standard, but by its religious effects; and we cannot forget the words Kipling has put on the strings of his banjo:—

> And the tunes that mean so much to you alone—
> Common tunes that make you choke and blow your nose,
> Vulgar tunes that bring the laugh that brings the groan—
> I can rip your very heartstrings out with those.

A minister should steadily increase his congregation's repertory of hymns until three or four hundred at least are in annual use. He should note in

the hymnal he keeps in his study the date when each hymn is sung, to guard himself from too constant employment of his favorities, and to help him to extend the range of the religious experience of his people. Most congregations can also learn a limited number of chants, and if one is employed at a service, and eight or ten sung every month, they become familiar without growing stale. Hearty congregational singing fuses a company of worshippers as almost nothing else. Such singing is best led by a chorus choir, and most poorly led by a quartette. Choir music ought to be used sparingly in most congregations, where really good voices are not often secured, and the majority of people worship more truly when joining than when listening, save in those rare instances where the selection and its rendering move and lift them. The main duty of every choir is to lead the singing of the whole congregation; organist and singers fail when any of the worshippers present are not drawn out of themselves sufficiently to be sharing in thought, heart, and with as much voice as they can, in the common praise.

It is with regard to the element of public prayer that most needs to be said. Happily the controversy between the advocates of a liturgy and devotees of free prayer has been theoretically settled by most of us with the admission that both are desirable; but as a matter of practice few congregations are intelligently given the advantages of historic prayers and the free compositions of its minister. Every minister should compile a collection of the best

prayers from the liturgies of all communions; and should employ them sufficiently often to make their rich phrases familiar, and not too often to rob them of freshness. Many congregations are helped to worship by joining actively in some of the great prayers which were prepared for and have won their way to general use. The wealth of the devotional experiences of Christians of all communions should be made available for the members of every congregation, just as the best hymns of all communions are to be found in every hymnal. One of the silliest forms of petty denominationalism is to refuse to use a beautiful prayer because it is identified in people's minds with the liturgy of some other communion; as well decline to sing "Nearer my God to Thee" because it was penned by a Unitarian, or "There's a wideness in God's mercy" because it came from the heart of a Roman Catholic. There is scarcely a church in our land whose worship would not be fittingly enriched were part of the prayers in at least one of its services every Sunday drawn from the growing canon of the universal Church's accepted forms of prayer.

And every minister should set himself to acquire with constant toil that highest and most difficult art of leading men, women and little children by his own carefully chosen words into communion with the Most High. Effective public prayer must meet certain conditions:—

First, it must be *orderly*. It cannot be a farrago of thanksgiving, petition, confession and intercession, and fulfil the requirements of attention and

intense feeling. A congregation ought to know what is coming in a prayer, if they are to join in it intelligently. This can be done by dividing the elements of prayer more than is commonly done in our American churches, so that invocation and confession occupy one prayer, thanksgiving a second, petition and intercession a third; or by marking the paragraphs in a single prayer by a new address to Deity appropriate to the matter that is to follow: e. g. "O Lord, our God, to whom belong mercies and forgiveness" naturally introduces a confession of sin, while "God of nations" as inevitably leads to an intercession either for our own country or for the nations of the earth. An order assures a congregation that the prayers every Sunday will be sufficiently comprehensive to cover some aspect of each of the subjects that ought to be found in a service of corporate worship. The intercessory prayer, for instance, should include at least the world, the nation, the Church universal, the congregation's special needs, those in trouble, and a thankful remembrance of the dead in Christ. Without orderliness, a congregation, like Laertes in *Hamlet,* will justly complain of "maimèd rites."

Second, it must be *thoughtful.* In no other composition is it so essential to "load every rift with ore." Attention is lost in prayer because there is often not enough to think about. We must be as much on our guard "against the stupidity which is dead to the substance," as we are against "the vulgarity which is dead to the form" (to borrow a phrase of Walter Pater's). A whole Christian

ideal ought to be packed into every petition and intercession. All repetitions and superfluous words should be excised. Into the brief minutes of public prayer a wealth of thought should be condensed that worshippers may have enough of the whole range of their lives in which to meet God and to be made at one with Him.

Third, it must be *concrete*. "Bless our country," means little by its generality: "bless our land with honorable industry, sound learning and pure manners," sets forth a national aspiration. "Make us open-minded" is not as good as "Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others." To say, "We confess sins of speech" is not so stimulating to penitence as to say, "We find it easier to speak ill than well of others." "Those in trouble" is not definite enough to evoke sympathy: while such phrases as "those who have lost the light of reason, those whose beloved give them pain, those whom man's harshness robs of faith in Thy tenderness," touch the heart. The more explicit the description the better, provided we keep within the circle of needs and desires that are common to a worshipping company. We are not to seek novel subjects in prayer; the wants of the soul are the most ancient commonplaces; but we have to phrase the obvious arrestingly. Specific and picturesque language grips mind and heart.

Fourth, it must supply *variety*. The chief argument for free prayer as against a fixed form is that

the latter becomes hackneyed. Unfortunately many ministers fall into forms equally conventional and stereotyped, and forms much poorer and less beautiful than those in the liturgies. To insure variety in thought it is a good thing in preparing the prayers to run over the persons in one's congregation one has met during the week, to list the blessings for which they should be thankful, the faults, follies and failures of which they should repent, the advances in character they ought to covet. A faithful pastor has an almost endless supply of vital matters of this sort in his mind and on his heart; let him phrase a dozen of them aptly, and variety from week to week is assured. It is good to list topics for prayer—topics personal and social—and deal with a few each Sunday in their appropriate place in the order of service: the industries of the community, the schools, the recreations, the government, the institutions of mercy and correction, the Church's work in its many phases at home and abroad, the families of the congregation, will each supply a fairly long number of such topics; and one does not go over the cities of Israel, the collective life of men, in this way before he finds the Son of man coming with new disclosures of iniquities that plead for pardon, of blessings that ought not to be forgot, and of needs that cry aloud to be brought to God for His filling. It is good to follow the main outlines of the Church Year—Christmas, Holy Week, Easter, Ascension-tide, Pentecost, Trinity Sunday, and the seasons of Advent and Lent—and let their appropriate themes fill prayer

as well as praise and sermon; and good to supplement the Church Year with festivals of patriotism at Thanksgiving and Independence Day, of the solemn passing of the year, of seed-time and harvest with their reminders of our dependence and consequent obligation to share God's gifts as brethren, of the beginning and close of the school and college year, and the festivals of labor, which may well be varied to hallow the various callings represented in a community. It is good to avail one's self of the volumes of prayers, of devotional services, and of materials for prayer that have been published. With the freedom from rigid forms possessed by our non-liturgical churches, it is lamentable that we make so few permanent contributions to the devotional services of the Church universal. We ought to be assisting our brethren in the liturgical communions who are pleading for greater variety in their worship, by enriching them with prayers as fittingly phrased as their own and covering many moods and themes theirs do not touch. It is good to make a collection of phrases from the English Bible, and from other devotional classics, and to cull from this abounding store week by week an unworn way of phrasing an old longing; good to employ varied characterisations of God in addressing Him, instead of allowing one's self to become confined to two or three tiresomely repeated names; for there is no more important matter in prayer than setting God in His richness ever before those who seek His face; good to recall how wealthy our English tongue is, and to ransack its

treasures to keep the language in which we voice men's cravings fresh enough to compel interest and quicken feeling. If we conserve the familiar in historic prayers which have worn well for generations and cannot be bettered in form and content, we must provide freshness in the prayers of our own composition.

It is superfluous to add that the most careful preparation of the prayers is essential. Men prepare differently; but to protect our congregations against poverty of thought and slipshod language ninety-nine out of a hundred of us ministers ought to write out at least one, and better still several, of the prayers every week. The habit of constantly writing prayers, whether one reads them, or commits them to memory, or lets them form the background of the prayer in which he leads from the pulpit, is the surest form of training. "The faculty and facility of extemporary prayer" is, as Fuller said, "the easy act of a laborious habit." The language of public prayer ought generally to be confined to the vocabulary used by the translators of the Bible—a copious well of English suited to religious speech. More modern words ought to be scrutinized and tested, and a rough test of their fitness is their appropriateness in lyric verse. A word which is out of place in a lyric poem is usually clumsy in prayer.

But if we wish our people themselves to pray in corporate worship, we make a mistake in confining them to the words of prayer uttered aloud by the minister or by the whole congregation in unison.

In the Friends' Meeting at the one extreme and in the Roman Mass at the other, collective silence is used as a socially stimulated opportunity for worshippers to frame their own prayers. We provide for this in the Communion Service, and probably we ought to make further provision. Those of us who attended the World's Missionary Conference at Edinburgh in 1910, were much impressed with devotional services in which the leader suggested the acts of prayer:—"Let us confess the sins of the Church in"—, and then came a series of concrete specifications of failure, allowing a silence to follow each sentence in which that great company thoughtfully, and with personal pointedness and poignancy, phrased the sin as each was aware of it. Similarly acts of thanksgiving, of intercession, of personal petition, of lowly adoration of God, were suggested. At times audible participation was made possible by the leader's using a versicle, such as "Hear us, O Lord from heaven," to which the congregation gave the response, "And when Thou hearest, forgive;" or by his repetition of a phrase such as "Thanks be unto Thee, O God," or "We beseech Thee to hear us, good Lord," which the company caught up and used to express their united feeling. Such a carefully prepared and skilfully led service would restore genuine prayer to many a so-called prayer-meeting, where those present often do everything but pray. And in the regular worship on Sunday there may well be a pause in at least one of the prayers, during which worshippers, enlarged and upborne by the corporate approach

to God, may pray each for himself. For instance, in the intercession for those in special need, the minister may say: "We lay before Thee those severally known to us this day in pain, sorrow, indifference, doubt or open sin, naming them one by one in our hearts before Thee"—and then wait for a full minute that each may present those he bears on his thought in that uplifting stillness. The element, too, of adoration—the conscious setting of the Most High before the eyes of the heart and giving Him worship—worth-ship—requires sufficient silence to allow the imagination to paint its picture of God, and sufficient suggestion through speech to furnish appropriate materials for the imagination to work with, and then further silence while the soul bows before, rejoices in, and covenants with Him.

In arranging the order of worship at its various services, the Church must consider those for whom each is particularly designed. It is a poor plan to provide two similar services for the same people on the same day; it is a question whether there ought not to be more variety in the arrangement of the same service from Sunday to Sunday than is usual. One would like to see a church edifice opened for several different kinds of worship on a Sunday and throughout the week, to meet the various temperaments and tastes of its community. There should be services of propaganda and of teaching, where the element of devotion is at a minimum; and there should be devotional services where preaching is omitted or occupies but a brief part of the time. There should be a service with considerable ritual

and symbol, and a service of the utmost informality. The more catholic the individual church, the less need for denominational subdivisions to answer the desires or fit in with the traditions of particular groups. Churches that loudly proclaim their freedom in matters of ritual often show themselves most narrowly rigid in offering the community but one type of worship; and when their neighborhood fills up with people of other antecedents, they make no effort to adapt themselves to their wants, and fairly invite the organization of churches of other communions. Ministers ought to be trained to conduct worship of various types; we ought to be skilled in symbolic worship, in the use of a liturgy, in the leadership of a dignified and beautiful service of free prayer, in the direction of a service in which the worshippers frame their own petitions under suggestion, in the guidance of most informal meetings in which those present freely participate. If a church is to be socially comprehensive, it must display great flexibility in adapting its worship to many sorts of persons.

> There are nine and sixty ways of constructing tribal lays
> And every single one of them is right.

There are seventy times seven methods of arranging corporate worship—all of them justified to the degree that they enable God to enter more fully His children's lives and build through them His Kingdom in the world; and each church ought to seek

to supply at least seven of them to the community it serves. Scientific agriculturalists tell us that certain soils need to be impregnated with a particular bacillus before they will produce some crops. It will not do to spring novel methods of worship upon a congregation; its forms must grow out of its traditions; but there is such a thing as impregnating the soil and fitting it for other, and perhaps richer, harvests of fellowship with God.

Since the beginning the Church has found the climax of its worship in a symbol—the Lord's Supper. The Christian centuries have given this sacrament various interpretations in accord with current views of Christ's saving work and His followers' life with Him; but the symbol itself links the differently thinking generations, and lends itself most suitably to the social conception of communion with God prevalent today. It is a symbol which carries us back to a time before there was a written gospel, or a creed, or a ritual, or a polity; which carries us back to the Upper Room and the first circle of disciples; and which has been observed through all the succeeding ages—a sacrament of the continuity of the Church throughout its changing history. It is a symbol in use in almost every part of the Church today, and even where the elements of bread and wine are not employed (as among the Friends), they remain as metaphors of speech for communion—a sacrament of the unity of the Church throughout the earth. It is a symbol which looks forward "until He come," and the Great Community is a fact. In itself the symbol is social—a

company of friends of Christ, breaking bread and sharing a cup in fellowship with their unseen Lord and with one another in Him. One disciple alone cannot keep the Lord's Supper, and fellow-communicants are as truly sacramental as the elements on the Table—the faith and love of each strengthen those of all. It is the symbol of a shared life—the Self-offering of Christ appropriated by believers as their sufficient strength and their reasonable service: "Take this, and divide it among yourselves." From the first it has been a symbol of the corporate oneness of the Church: "We, who are many, are one bread, one body; for we all partake of the one bread." "Let no man having a dispute with his fellow meet with you," says the *Didachê;* and its two Eucharistic prayers plead that the Church may be gathered together and become one. Underneath the differences of interpretation, the symbol speaks to all of the central place of Jesus Himself in the Christian faith, of the dependence of all Christians upon Him for their life with God, and of their possession of God's life in the measure of their fellowship with one another. No rite more fitly enables us to worship the God and Father of Jesus Christ—to give Him His worth as the supply of all His children's needs, according as they form, in the Church, in nations, in industry, a believing and friendly commonwealth of His sons and daughters.

When Jerusalem lay in ruins, Jeshua and Zerubbabel and those who had the vision of the restored temple in their hearts, began by setting in place the altar and offering the burnt-offering, although "the

foundation of the temple of the Lord was not yet laid." In our wrecked, or rather never-yet-built, city of God we dream of a temple—the renewed and reunited Church of Christ, hallowing with its ministries the whole city. But while the temple is still a vision only, we can at once set in place the altar—the table of fellowship with its symbols of a Life offered up for us and given to us, and of our offering of ourselves a living sacrifice. The altar in Jerusalem was the promise of the completed temple and the restored city. The sacrificial fellowship of the Table of the Lord is the earnest of the Church of Christ which is to be, until its ministry shall have fully glorified the city of God with the light of the Lamb.

LECTURE V.

The Ministry of Teaching.

A COLLEAGUE of mine said not long ago: "I am afraid this is not the time for an *Ecclesia docens.* How rarely does one receive instruction in a modern church!" There could hardly be a more damaging criticism of current preaching. The Gospel of Christ has a distinctive conception of God and calls for an equally distinctive life in men and in communities. We cannot assume that what man is to believe concerning God and what duty God requires of man under present circumstances are understood. The world struggle is a patent proof that nominally Christian peoples have confused notions who God is and what He asks of His children. "My people are destroyed for lack of knowledge." The economic and nationalistic rivalries which brought on the catastrophe were largely led and widely approved by men who considered themselves followers of Jesus, and had little idea that He, to whom they professed allegiance, had principles which demanded specific courses in these spheres of life. The Church, their presumed teacher, must bear the blame for leaving them in ignorance. Her constant prayer and effort must be, like St. Paul's,

that her people's love "may abound yet more and more in knowledge and all discernment, so that they may distinguish the things that are morally different." There is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.

And besides the widespread use of religious words in a subchristian sense, we have to face the fact that generally men breathe a godless atmosphere and that ninety-nine *per cent* of life's interests are thought of by supposedly Christian people with no reference to Christ. Religion is connected with a limited range of family and personal concerns, while topics of government, industry, commerce, medicine, art, science, are discussed on a frankly atheistic assumption. Speaking of his editorial experience, Dr. Thomas Arnold said: "I never wanted articles on religious subjects half so much as articles on common subjects, written with a decidedly Christian tone," and it is that tone which is lacking. Theoretically the line between the sacred and secular was wiped out a generation or more ago; practically in the minds of the members of the Church by far the larger area of life remains unrelated with God. We have often been deservedly rebuked for failure to fulfil the first item in the Great Commission—preaching the Gospel to every creature; we have been even more remiss in another article of that same Commission—teaching those who accept the Evangel to observe Christ's will and

showing them specificially what it involves in the circumstances of contemporary life.

For example, there seems to have been hardly any object to which Jesus devoted more attention than to training His followers to trust God. Again and again He insists upon that faith which brings quietness and confidence. But how rarely serenity characterizes a modern Christian! Look at a congregation who have grown up from earliest childhood under the Church's influence, and who were willing to learn what she had to teach; and one would expect faces like that of Abou Ben Adhem's angel, with "a look made of all sweet accord." But in fact they are not likely to be noticeably calmer than those of a group of worldlings. No doubt they assent to the teaching: "Fear not, only believe"; they say, "I know I ought not to worry"; but the Church has not set herself seriously to train them from earliest infancy, as Jesus tried to train His disciples from the first day they met Him, so to connect the living God, their Father, with every situation in which they find themselves that fearfulness disappears and they abide in His love. Our churches are full of easily scared persons, with the usual large stock of ordinary human anxieties, which they do not handle any more sucessfully than other mortals, and often with even more apprehensions of the movements of the world's thought or of its varied happenings. Their Lord would ask them: "Why are ye fearful? have ye not yet faith?" And they might reply: "Yea, Lord, we believe; but we were never taught not to be afraid

of these things, never told that these winds and waves were under our Father's control." The Church is not ready for her part in an era of social rebuilding until her members have learned to be so continuously aware of God, their refuge and strength, a very present help, that they say: "Therefore will we not fear, though the earth do change."

We need to insist that Christian faith is never passive submission in ungodlike physical conditions or social adjustments, but an aggressive conqueror, confidently assuming that the brute creation and the warring world of man can be reshaped to disclose love—an overcoming faith. And we need also to recall that there will still be a large remainder beyond man's knowledge and power—the forces of the universe he is as yet unable to subdue, the sickness and frailty he cannot master, the accident his foresight fails to forestall, the wills of others he knows not how to control—and that in this apparently hostile territory there is a faith which, when a man's strength and skill are overcome, still brings victory—faith in the one Lord of heaven and earth, of whom and through whom and unto whom are all things, which gives confidence in the darkness, with the unpreventable, in the face of that in which, however reluctantly, we needs must acquiesce.

Thus God hath will'd
That man, when fully skill'd
Still gropes in twilight dim;
Encompass'd all his hours
By fearful'st powers

Inflexible to him:
That so he may discern
His feebleness,
And e'en for earth's success
To Him in wisdom turn,
Who holds the keys of either home—
Earth, and the world to come.

To furnish men with a trustful attitude always and everywhere, a mastering faith that subdues to the Christian purpose whatever seems to oppose it, a faith still victoriously sure of God's triumph when the opposition is insuperable,—this is the fundamental aim of our ministry of teaching. "To have a God is to trust Him."

Such a faith connects itself immediately with the rebuilding of our shattered world into a world that will hold together. There is a widespread opinion that this is impossible because of the very structure of the universe in which conflict is inherent. In the first year of the War, a young Harvard alumnus, who enlisted in the Foreign Legion of the French Army, and lost his life in the assault upon Belloy-en-Santerre, wrote in a letter: "Standing facing the silent and uncertain lines of the enemy's trenches from his ramparts, the sentinel has ample time for reflection. Alone under the stars, war in its cosmic rather than its moral aspect reveals itself to him. Regarded from this more abstract plane the question of right and wrong disappears. Peoples war because strife is the law of nature and force the ultimate arbitrament among humanity no less than

in the rest of the universe. He thrills with the sense of filling an appointed necessary place in the conflict of hosts, and facing the enemy's crest above which the Great Bear wheels upward to the zenith, he feels, with a sublimity of enthusiasm that he has never before known, a kind of companionship with the stars." There is religious feeling in that utterance, but it is an antichristian faith. Strife may seem at present a law of nature in men and stars, but to the Christian it cannot be unalterably so; nor is companionship with warring cosmic forces fellowship with God.

"The whole creation groaneth and travaileth in pain together until now." Men battling in air and sea and land, and struggling together in the hardly less fierce contests of the industrial order, are one with fighting myriads of germs in every organism and with the destructive earthquakes, storms, frost and wind of the inanimate world. But "the earnest expectation of the creation waiteth for the revealing of the sons of God." Redeemed men are to redeem the brute creation. Nature is not fixed but plastic. What is natural in stars or men today may not be in their natures tomorrow. Nothing abideth forever that is discordant with the will of God, and that will is seen in Christ. The "nature" of stars or of humans is not that which they are at present, but that which they may become when they receive requisite divine inspirations. In the story of Eden earth is pictured as barren, because "Jehovah God had not caused it to rain, and there was not a man to till the ground." Eden might have

been termed a natural desert, while its real nature was to become a garden of the Lord. There are many sections of the inanimate world untouched as yet by human science and art, and many areas of human life unwatered by the Spirit of Jesus, which resemble the desolation where later stood the paradise of God. "The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The New Testament's first concern is to produce sons of God: the Seventh Chapter of *Romans,* with its account of the inner strife and the victory through Christ, precedes the Eighth Chapter, with its hope of a redeemed creation. "Human nature," which is commonly credited with all unideal qualities, and is cited as the effectual barrier to desired progress, is to be looked at in the Man Christ Jesus; every human being and every human group—families, industries, nations—is to be considered subhuman until its "nature" accords with His. We have to teach Christ as Redeemer, and show how under His control the inward strife issues in triumphant concord and the maladjustments of men with each other become an ordered harmony.

The sons of God are to answer the longing of the creation still in the pangs of birth. On the first pages of the Bible man is told to subdue the earth and have dominion over every living thing. In the Gospels the Son of man assumes a subduer's position towards the creation. Whatever interpretation one may give to the narratives of miracles, Jesus impressed His contemporaries as mastering

deranged minds, diseased bodies, dangerous waves, deficient food supplies, and bringing sanity, vigor, calm seas and enough and to spare for hungry people. We are to teach that as sons of the Most High it is ours to refashion nature in man and stars, to find no comradeship with its strife, but satisfaction in its subjugation to the purpose of its Lord. "Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree." Man's ability to understand and rule is the faith which underlies all science and all art; but his knowledge and control may render his brethren fiends, and lower the lower creation. The brutalities of these unspeakable years, and the deadly use of nature's forces to achieve them, are only too evident. But human responsibility under God for the cosmos is brought home to our consciences.

Yea, the rough rock, the dull earth, the wild sea's furying waters,
All with ineffable longing are waiting their invader,
Still when resisting and raging, in soft undervoice say unto him,
Fear not, retire not, O Man; hope evermore and believe.

Go from the east to the west, as the sun and the stars direct thee,
Go with the girdle of man, go and encompass the earth.
Go with the spiritual life, the higher volition and action.
With the great girdle of God, go and encompass the earth.

A creation so girt with the cords of love will no longer be a struggling chaos, but ordered by the peace of Christ. This is an essential teaching, and a teaching not yet generally grasped, by a Church whose members are to rebuild the earth into a dwelling-place for God and His children.

Again, at the basis of life lies the economic question of the production, distribution and use of wealth; and it is notorious how insufficient has been the Church's teaching of the mind of her Lord on this matter. She has contented herself with commending industry, thrift, and above all generosity, which are virtues, although not distinctively Christian virtues, and she has spoken next to nothing in condemnation of the unchristian industrial system on which our present social structure is built. A Scottish theologian, Professor W. P. Paterson, recently said: "During the bygone century it may be doubted if the ornaments of the Christian pulpit did as much as lay preachers like Ruskin and Carlyle to quicken the social conscience, and to commend lofty ideals in the various departments of secular life and labor." He wisely adds: "The exhortations to sanctification were too general." Our commercial order stimulates the competitive motive, holds out personal gain as the incentive to effort, and sanctions selfish possession as the reward of labor. As a result it produces men and women diametrically opposite in mind and heart to Jesus Christ, and moulds nations after the pattern of bellicose sons of Belial. The Church has insisted that her ministers and missionaries be actuated by higher

motives; and certain callings, like those of the physician, the nurse, the teacher, the artist, have been lifted to loftier standards; but industrial workers, shopkeepers, merchants, men of affairs, have been allowed to think themselves disciples of Christ, while they did the world's work with pagan principles. How debasing to men in business, who must be the vast majority in every community, to allow the adjective "commercial" to be a synonym for low incentives, so that a profession becomes degraded when it is "commercialized"! The unbrotherly, and often bitterly hostile, social relations in which industrial workers and business-men find themselves most uncomfortable as sons of God, are the inevitable judgment that follows failure to order this large sphere of life according to God's will in Christ.

There are still many who regard the bitter rivalries of our commercial world as "healthy competition," and view the frequent strikes and lockouts as inevitable concomitants of a vigorous industrial struggle. Their attitude reminds one of the surgeons of a bygone generation who expected a wound to become inflamed and dirty with what they ignorantly termed "laudable puss." Today wounds are irrigated with *Dakin's Solution* and the healthy tissue repairs itself. We must discover the principles of industrial antisepsis; and for us, Christians, they are to be found in the application of the Spirit of Jesus to commercial relations. There may be various opinions as to which economic theory affords the wisest method of setting up a Christian social

order. We dare not be dogmatic in the economic embodiment of the mind of Christ any more than in its theological statement. The present tendency is plainly towards democracy in industry, and it makes in the Christian direction. But it is not the form but the spirit of the industrial order with which we are concerned; we prize that form which stimulates most the ministering spirit.

The Church must teach men to hold their minds open: she must save them from sleek contentment and smug complacency, and from servile acceptance and hopeless submission. They dare not be satisfied with the present economic situation which renders Christian fellowship wellnigh impossible even in the house of God. Membership in the Church should guarantee a predisposition to industrial changes, and a mind hospitable to plans for economic readjustment. She must teach that coöperative impulses must supplant the competitive, and that an industrial system is to be judged primarily by the human relations which it establishes among producers, distributers and consumers; that the will to serve must be substituted for the will to gain as the motive to labor; and that responsible trusteeship of whatever one controls for the benefit of the family of mankind is the only reward of effort which a Christian society can sanction. She must bring home to men's consciences that the earth and the fulness thereof belongs to God; man's tenure of any part of it is but for a brief span; and the Father's goods are the patrimony of His whole family of sons and daughters, so that none ought to

be debarred from a full share in the inheritance, and none should enjoy more than an amount proportionate to his needs and to the service which he renders. She must develop an elect race, none of whom dares to be idle, and all of whom are scrupulously sensitive lest they be employing more of the family heritage for themselves and theirs than the equivalent they add to the family's welfare. She must insist that poverty in an earth where an open-handed Father provides bread enough and to spare is a remediable evil, due to man's bad management or self-seeking; (to think otherwise is to impugn the goodness or the competency of God); and that, while he that will not work should not be given to eat, the right to work at a return which enables a man and his dependents to live as children of God is a debt which society owes him. She must teach the interdependence of men in the industrial body, as Christians are members one of another in the Body of Christ. While some callings remain peculiarly hazardous or disagreeable, and while much labor is mechanical taskwork which dehumanizes, workers in these occupations must be accorded special consideration, and assured sufficient leisure and inspirations to keep them spiritually alive. "Those parts of the body which we think to be less honorable, upon those we bestow more abundant honor. God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another."

The Church's main interest is the production of character; and things—their acquisition and their use, their loss and their lack—are a large part of the mechanism which makes men. She dare not be negligent in teaching them how to gain and to employ possessions as Christians, and how under some circumstances to do without them, that she may let them into the Christian secret both how to be filled and to be hungry, both to abound and to be in want. This is not to exalt mere things which a man owns or wants to undue prominence, in view of our Lord's statement that he who is unfaithful in the unrighteous mammon will not be trusted with the true riches. The Church must convince her members that the more Christian the industrial system becomes, the more productive it will be. The most substantial gains are added to those who seek first God's just rule in the realm of labor and business.

Again, the break-up of Christendom in the world war is a glaring evidence of the Church's failure to teach the duties of nations. We cannot assert that a particular form of government is alone Christian. St. Paul apparently believed that the rulers of his day were under demonic sway, and he looked forward to their ultimate abolition; but meanwhile he preached obedience to the Roman imperialism. Yet we must judge forms of government as more or less fitted in given circumstances to enable those who are under them to live as Christians, and must keep citizens up to the most Christian public duties existing conditions

permit, and planning a yet more Christian expression of the corporate life. The principles of Jesus are involved in the administration of justice to wrong-doers, in the control of a country's resources, in its system of taxation; and they call for redemptive discipline, a fraternal use of the national wealth, a distribution of public burdens by which the strong bear the infirmities of the weak. Political thinkers may differ widely on the wisdom or folly of specific proposals, and the leaders of the Church are dowered with no more knowledge in these matters than other men, and must not as ministers of Christ "preach politics," in the sense of advocating a particular measure as the manifest will of God; but there should be no hesitancy in dealing with the motives and social effects of any policy. These must be in line with the purpose of Christ.

A distinction is sometimes drawn between individual and national duty. It is said that a man must love his neighbor as himself, but that a nation has obligations to its own people which are prior to those it owes the inhabitants of other lands. But an individual's duties lie about him in concentric circles—duties to family, to community, to nation, to world. "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." A nation's duties are no different. To allow a country to take a course that would be immoral for an individual is to demoralize its inhabitants. We must hold fast Milton's oft-quoted saying that a nation should be "one mighty growth or stature of an honest

man." The Biblical writers personalize nations, and judge them by the same moral standards they demand between man and man. Cavour remarked unblushingly: "If we were to do for ourselves what we are doing for Italy, we should be great rogues." It was that attitude among statesmen which led Gladstone to write: "The history of nations is a melancholy chapter; that is, the history of governments is one of the most immoral parts of human history."

An immigration act dare not abrogate the Golden Rule. A policy of national defence cannot be based upon the intimidating effect of superior force and maintain a peace of Christ. A tariff law must embody the principle of mutual service. Within these walls a Yale man may be pardoned for glorying that the teaching in economics in this University has so accorded in this regard with the spirit of the Gospel. Richard Cobden, whom we were trained to revere, said in one of his speeches (on Jan. 15, 1846): "I see in the free-trade principle that which shall act on the moral world as the principle of gravitation in the universe—drawing men together, thrusting aside the antagonism of race and creed and language, and uniting us in the bonds of eternal peace. I believe that the desire and the motive for large and mighty empires, for gigantic armies and great navies will die away. I believe that such things will cease to be necessary, or to be used, when man becomes of one family, and freely exchanges the fruits of his labor with his brother man." We, ministers of Christ, must

Christianize patriotism by teaching our people that a nation's ambitions should be for something other than

> the glory that was Greece,
> And the grandeur that was Rome;—

should be for that greatness which comes in being servant of all, like the Son of man, if they would have the nation abide through the centuries, a doer of the will of God.

The application of the principles of Jesus to industrial and national questions raises a problem on which the Church's teaching has by no means been sufficiently explicit—the problem of the authority of Jesus. There are many who declare that as these matters lay outside His purview, it is absurd to hark back to this Galilean Peasant as the guide for present social advance. Within the Church itself there is a diversity of opinion. At one extreme, we find literalists, taking His sayings as specific commands and attempting to build them into a system of Christian ethics, as they have tried to construct His utterances of faith into a system of belief. At the other, we have those who consider His ethics temporary counsels in view of an immediately expected end of the age, and inapplicable as the principles of a Christian commonwealth. In between, are all manner of compromises which stress some sayings as imperative and pass over others as perplexing.

Both Paul and John in their day described the authority of Jesus: Paul in his thought of Him as

the Spirit of social unity, the expression of God's eternal purpose, under whose control all things are to be summed up; John when he records the saying: "I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life." A purpose is not something that can, in shifting circumstances, be achieved by rigid adherence to a set of inflexible rules. A light which one follows is continually moving and illumines the next few steps immediately ahead. The apostolic Church faced many questions which had not confronted Jesus; they viewed them in the light of His purpose, from His outlook, with "the mind of Christ." We have similarly to ask ourselves: "What is the most Christlike course open to us, or to the group to which we belong, under present conditions?" Decisions are seldom between alternatives, one of which is ideally Christian. Think of the alternatives St. Paul faced when he decided what to do with Onesimus, the runaway slave of Philemon. The follower of Christ has to be content with the course which leads in the Christian direction. What one should do with a thief who has broken into one's house, or what a nation should do with another which has broken into a neighbor's country, are not questions that can be settled by searching the sayings of Jesus for a rule that will fit the case, nor by following a course which He took under other circumstances. In Him we have not a technique or method of doing righteousness, but a purpose—the establishment of the sovereignty of His Father, a spirit—His spirit

of redeeming love; and towards this purpose in this spirit we must invariably move.

Both Paul and John see in Christ the *eternal* purpose of God, the light of *the world*, the light of *life*. His sayings, His life, His cross, His Person, (and all are of one piece) take us in a definite direction with a definite motive. We may feel that to imprison a thief, or to war upon a transgressing nation, are more Christian under the circumstances than to allow them to sin on with impunity; but imprisonment and war can never be Christian goals—features of a Christian social order. We must work for a redemptive justice which immediately surrounds a thief with transforming influences, and for an international system that provides a more loving mode of dealing with an offending nation than by butchering its men.

This definition of the authority of Jesus in terms of purpose and motive may seem to leave us with insufficient guidance. We may call ourselves in a course that will by and by approach His standards, while we advance at a snail's pace, and allow an easy tolerance of the subchristian on the ground that the time is unripe for anything better. The rate of progress is not our concern; times and seasons are within the Father's authority; and our God is a present guide. We are not merely getting our bearings by the general direction of Christ's purpose in the past; we have a Divine Leader with us, as Israel was led by the symbolic pillar of cloud and fire. The Church has not succeeded in convincing men of God's immediate leadership, so that they

habitually look for it, because she has not shown them with sufficient definiteness how His leading is to be had. Here and there a devout soul occasionally seeks God's direction, but almost never do social groups collectively look to Him to be pointed into His way. In the autumn of 1652, on a day of humiliation during the unpropitious naval war with Holland, John Owen preached to Parliament: "You take counsel with your own hearts. You advise with one another—hearken unto men under a repute of wisdom; and all this doth but increase your trouble. You do but more and more entangle and disquiet your own spirits. God stands by and says, 'I am wise also,' and very little notice is taken of Him." With a God standing by, it is not for us to delay or to hasten advance, but to receive His contemporary direction.

We must first recall the purpose of Jesus and make clear to ourselves, under existing conditions, the general line of advance. This is to bring our thinking under Christ's control. Then we must think, and think carefully, availing ourselves of all the light at hand, for through it God is giving His hints and suggestions. Then we must wait upon Him. In social questions fellowship in prayer is the Christian method of ascertaining God's will. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." God's leading in social solutions is found by collective search. Nations

gathered together in line with the purpose of Christ and seeking of God the means to ensure their remaining in Christian fellowship; industrial workers in an enterprise, placing themselves with a servant's consecration before the world's business, and praying together to be shown His will for their economic adjustments today;—who that believes in the living God will doubt that they shall receive His guidance?

That guidance is always uphill. How can it be otherwise when He seeks to lift us to heavenly places in Christ Jesus? It takes courage and strength to go forward. We are flung back on God for reinforcement. Indeed God's way for social advance is seldom merely uphill; it usually faces us with the seemingly impossible, as Israel was confronted with the passage of the Red Sea. We are required to hazard ventures. We cannot foresee whither social changes will take us, nor foretell the problems we must solve. Luther once wrote to Melanchthon: "Had Moses waited till he understood how Israel could elude Pharaoh's armies, they might have been in Egypt still." The Church must teach men that there are things which faith can safely attempt which unbelief cannot: "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up."

We are back where we started at the necessity of clearer teaching of faith in the adequacy of our God. We have not begun to tap the wealth that is waiting for us in Him. The Church is pitiably

unaware of her own latent resources. Her sincere members, for the most part, appear to have been baptized into something analogous to John's baptism. They are marked by moral earnestness with little conscious contact with a living God. A Paul would ask them: "Did ye receive the Holy Spirit when ye believed?" Expectation limits experience, as it did in the case of the believers at Ephesus, to whom that question was first put. Our possession of the wisdom and power of God is bounded by our lack of any anticipation of receiving them, or rather by our failure to appreciate that they are ours already. The Church attempts small things; she seems a company of spiritual pygmies. Did she really believe in the indwelling God in His Holy Spirit, she would plan and labor and hope on a scale commensurate with power from on high. From childhood Christians should be taught to count on incalculable reinforcements whenever they move in the way of love: "Go ye, and make disciples of all the nations; and lo, I am with you." The Church has to teach explicitly both what is to be done and Whom we possess to empower us. Could we convince men that God, the Father of Jesus Christ, is at hand, both to guide and to strengthen, there would be no disposition to postpone the rebuilding of the world after His mind. "Son of man, what is this proverb which ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a

proverb in Israel; but say unto them, The days are at hand, and the fulfilment of every vision."

We have touched in sketchiest outline a very few of the elements in the Christian message on which explicit teaching is urgently demanded. The point, however, is not so much that these things should be taught, as that the Church should continually be teaching. A minister is of little worth who is not "apt to teach." And this requires much more thought and study than is usual at present among American clergymen. Much of our preaching is like the conversation of Dickens' Mr. Plornish, "a little obscure but conscientiously emphatic." The recipe for compounding many a current sermon might be written: "Take a teaspoonful of weak thought, add water, and serve." The fact that it is frequently served hot, may enable the concoction to warm the hearers, and make them, as they express it, "feel good." It may, while the stimulus lasts, nerve them to do good; but it cannot be called nourishing. Donne quaintly said that a pastor must distribute not only bread but quails, "meat of a stronger digestion." It is true that the average church-goer is not asking for quail. A preacher who makes his congregation think will not have the widest popularity. But there are ways and ways of serving quail; and it is a preacher's duty by thought and study to have meat to set before his people, and to know how to serve it so that it whets their appetite. Strong thought can be put in simplest speech. Dr. A. B. Davidson once remarked: "There is no doubt that the language which 'wives and wabsters' speak is capable of expressing every-

thing which any reasonable man can desire to say to his fellows." But we must have enough to say. The Church at present is filled with frail and feeble Christians who have not been fed on sufficiently strong food to nourish men of God. We ought to aim to set a generous table. Charles Lamb said that "the quantity of thought which Hogarth crowds into every picture would alone unvulgarize every subject which he might choose." And Hogarth's art does not lack in moving power. Sermons crowded with thought are usually those most stirring. And the only preaching to which people can really listen Sunday after Sunday for years, and which alters them and turns them into intelligent children of God, is that which is so full of thought that it keeps them thinking. They may not always agree with the preacher; if he is steadily thinking, and making them think, they certainly will not always agree with him; but their minds are set in motion. And the only hopeless congregation is the mentally dormant.

Let the preacher think through his philosophy of life, and possess a theology of his own. Let him covet for himself the lines which Lily placed in his epitaph over Dean Colet's grave in St. Paul's:

Doctor et interpres fidus Evangelii,
Qui multum mores hominum sermone diserto
Formarat.

Let him plan his sermons in courses, that he may systematically teach Christian thought and life. Let him deal with the great convictions—with God in Christ, in the Bible, in Christians, in the world;

with God in the varied experiences where He finds men. A short course of theological sermons ought to go into a preacher's yearly plan. "Strong beliefs," writes Bagehot, "win strong men, and then make them stronger." The social interpretation of the Gospel calls for repeated restatements of all the Christian doctrines, that men may have a God whom they can connect with every social situation. And let the preacher point out Christian duties specifically. A course in Christian ethics ought also to be included in one's annual programme. There is a bold definiteness worthy of imitation in the title of Richard Baxter's bulkiest work: *A Christian Directory: or a Summ of Practical Theology, and Cases of Conscience, Directing Christians how to Use their Knowledge and Faith: How to improve all Helps and Means, and to Perform all Duties; How to overcome Temptations, and to escape or mortifie every Sin. In Four Parts: I. Christian Ethicks (or private Duties.) II. Christian Oeconomicks (or Family Duties.) III. Christian Ecclesiasticks (or Church Duties.) IV. Christian Politicks (or Duties to our Rulers and Neighbours.)* There is much Biblical material, too infrequently used in the contemporary pulpit, which lends itself to very concrete application, and which in people's minds is far too vaguely related with existing circumstances. What is the meaning of the Ten Commandments for Christians in the present social situation? What are Wisdom's Ways in our world, as Israel's sages saw them in their's and as Jesus further defined them, who claimed for Himself a place among Wisdom's children? What do the ideals of the

prophets and the provisions of the lawgivers demand of us and our contemporaries in the further light of their fulfilment in Incarnate Love? What do the sayings of Jesus, and the ethical inferences which St. Paul almost invariably drew from his Gospel, ask of us in all our relations as kinsmen, workers, friends, citizens, churchmen? *Generalia non pungunt.* Let a preacher treat each of the fruits of the Spirit—those in the apostle's admirable list, or a list of one's own compilation—and let his people see clearly how these fruits should look when gathered in baskets for present-day consumption.

And the Church's ministry of teaching is not solely or mainly a task for the pulpit. Educators know the limitations of instruction by lectures. The Sunday School, graded with classes for all ages, ought to be the Church's principal means of Christian education. A pastor has two specific responsibilities in it—its curriculum and the *personnel* of its teaching staff. While he will have a leading part in its entire organization, for no institution in the Church is of greater moment, these two matters are his personal obligations. If he be loyal to this trust today, he will see that its curriculum is framed primarily to fit pupils at their stage of growth to fill their social relations as Christians, and that the teachers are men and women who by example and intelligent precept fit them into their places in a Christian social order. The Sunday School must face a social goal—the world rebuilt after Christ's mind—and educate children and adults to fashion it.

The pastor will usually have other means of personal instruction besides his preaching—a series of midweek lectures, now and again, or various Bible classes; and his particular duty is the training of younger and older persons entering the full communion of the Church. In this class he will teach very explicitly what a Christian is, what he should think, what he should do, and what are his means of obtaining God's wisdom and strength. A minister's aim is not to produce good and faithful members of the Church after conventional standards, but to develop Christians of enlightened and sensitive consciences, who will upset existing standards and under the guidance of the Spirit of Christ reshape both Church and world. Southey, at the conclusion of his *Life of John Wesley,* characterizes him "as a man of great views, great energy, and great virtues." Let the Church see to it that all her members possess great views; they are prerequisites of great energy and great virtues.

The clear and definite statement of her faith and ideal is the Church's most cogent appeal. There is no more effective defence and proclamation of the Gospel than explicit instruction. The ministry of teaching is a continuous ministry of evangelism. Ignorance of the truth as it is in Jesus is still perhaps the most serious obstacle to His mastery of men. Plainly and positively the Church must set forth her convictions and hold up her programme, "teaching every man in all wisdom, that we may present every man perfect in Christ."

LECTURE VI.

The Ministry of Organization.

SAINTE BEUVE, in his classic history of Port-Royal, names over the most conspicuous figures in that earnest and devout Christian company, showing how sadly it lacked vigorous and far-sighted leadership; at the end of his list he mentions Arnauld, the reputed head of the movement in the world's eyes, and calls him "a general who in fact was only the most enthusiastic soldier." The ministry is the trained and appointed leadership of the Church; and ministers ought to possess organizing and administrative gifts, in addition to being devoted, eager and hardworking followers of Jesus. Unquestionably there is room in the ministry for men of diverse talents, and a man may have gifts that fit him to lead his brethren and yet be lacking in executive ability; but there is no sorer need in the Church at present than for statesman-like churchmen.

It has been common to contrast the prophet with the ecclesiastic to the latter's dispraise. We are told that our Lord was a Teacher and Redeemer of men, but cared nothing for institutions. This is to forget His fidelity to the Church in which He was reared, and His appreciation of its heritage, wor-

ship, festivals and opportunities for service; and to lose sight of His most effective organization of a group of disciples, whom He so bound to Himself, so successfully trained in a few months' companionship, and into whom He so breathed His Spirit, that they came to self-consciousness as His Church, carried on His faith and purpose through the difficult break with the Church to which He and they had belonged, and began to build a world-wide fellowship. Organizing talent is not to be measured by the elaborateness of the machinery it devises, but by the success with which it achieves its purpose with the materials at hand. The simpler the forms it evolves the better, and Jesus for His immediate aim is as truly a consummate ecclesiastic as His greatest apostle, whose vision of the Church was as extensive as the Roman Empire, and whose missionary genius planted groups of Christians in almost all its chief centres and bound them to each other in a firm fellowship of convictions and endeavor.

The present crisis has brought to light that a principal cause of the Church's weakness is defective organization. The most obvious failing is its crippling nationalism. Time was when the Catholic Church with its world-wide order dominated the governments of the peoples of Western Christendom. In the interest of liberty, individual and national, that domination was overthrown. But its overthrow has been so complete that the Church has been everywhere submerged by the State. Whether Greek or Roman or Protestant, whether under governmental control or nominally free, the

Church is today subservient to national opinion uttered through the heads of the State; and in this war it has been content in every land to affirm its patriotism and endorse the course of the government. We recognise this most readily in the State-ruled churches of Germany; but the free Churches of the United States have shown little more independence. The ideals for which we are fighting, as they have been set forth by the President, command the consciences of Christians, and the churches cannot but stand loyally with the nation for their triumph. But that does not exhaust our obligations as Christians. Theoretically we hold that our allegiance to Christ is superior to our allegiance to country, and that Christ unites us in His Body with men of every nation; but in this hideous conflict no Church has moved to establish relations with fellow-Christians in enemy lands that might assist in ending the intolerable conditions which not only set man to slay fellow-man, but disciple of Jesus to slaughter fellow-disciple. The Church is constrained to say with one of Shakespeare's woesome characters:

> Each army hath a hand;
> And in their rage, I having hold of both,
> They whirl asunder and dismember me.

For companies of British and German Christians to meet to receive the Lord's Supper in their respective camps, symbol of their union with Christ and with one another in Him, and then go forth to bomb and spray with liquid fire and tear each other to

bits with shrapnel, is the ghastly self-slaughter of the Body of Christ, and means who knows what anguish to its Head.

Even if each Church were so convinced of the righteousness of the national course that it felt bound to uphold the State, no Church can ever view war as a Christian method of settling international differences, nor ought it to allow civic duties to absolve its members from their loftier obligations to fellow-churchmen. We have lacked now for several centuries an adequate international or supernational organization of the Church, to maintain its consciousness of unity in Christ, and to supply a natural means of bringing its leaders together to fulfil their bounden duty of guiding the nations to righteousness and peace. Roman Catholicism has suppressed an earlier tendency towards a general council in its exaltation of the papacy, leaving a hopelessly unrepresentative ecclesiastical autocrat of decreasing significance in a world moving rapidly towards democracy. Protestantism has forgotten altogether the wistful longings of its early leaders for such an ecumenical representation of Christendom—an assembly consonant with its ideal of the Church as the *Respublica Christi*. Thoughtful statesmen are discussing an international league; shall the Church lag behind civil governments in a province which is peculiarly her domain—the organization of her forces to secure earth-wide brotherhood?

In recent decades representatives of the Reformed Churches of many lands have met in ecumenical

conferences to advise together on missionary work in heathen countries. Would that some "heathen" would call loudly to us to meet again, and talk over Christianizing national ambitions, commerce, tariffs, diplomacy, the control of immigration and the adjustment of international disputes! Such a conference ought to include our Greek and Roman brethren, if they will attend. It would be found that in dealing with the duties of nations, with the principles that should govern industry and trade, with the obligations of stronger towards weaker peoples, the old ecclesiastical alignments would be wiped out. A papalist and a congregationalist, a sacramentarian and a quaker, may well agree on what nations must do to prevent war and become helpful servants one of another. A conference on faith and order may do somewhat to remove misunderstandings and bring to light underlying agreements among the communions of Christendom; but a discussion of duties, individual and social, should precede the discussion of polity. The Church should organize herself in view of the purpose she is given to fulfil in the circumstances of the hour. What form must she assume and what machinery must she devise to make nations, industrial groups, men and women in their homes, callings and world, disciples of Jesus Christ? Here is a task for organizing talent of the highest kind. Unless such organization be achieved the Church cannot come to herself as the universal fellowship of Christ, nor fulfil the ministry committed to her of building mankind into one household of God.

Another manifest weakness is denominationalism. When the churches of this country faced the duty of caring for the soldiers and sailors in training camps, on the sea, and in the field, it was evident that our sectarian organizations were incapable of meeting the situation. Happily we possessed an effective interdenominational agency in the Young Men's Christian Association, and the beginnings of a united Protestant Church in the Federal Council of the Churches of Christ; but those who have had part in the work know how pitiably often sectarianism showed itself an annoying and hampering factor, and how outworn our divisions appeared. So long as religion is viewed mainly as a personal affair between a man and his Maker, denominations seem desirable. A believer has a choice of churches, in some one of which he is likely to find a form of worship and of teaching and a fellowship of kindred souls which is suited to help him in his life with God. A town is thought justified in having as many churches as its inhabitants can support, or can prevail on like-minded believers elsewhere to assist them in supporting. That these churches are small is nothing against them; many people prefer small churches; and they suit the tastes of their congenial members in the momentous matter of their personal intercourse with God. The differences in the denominations may become negligible in the eyes of many of their adherents, and both ministers and people may move freely from a church of one communion to one of another; thoughtful persons may deem the maintenance of a number of similar

churches in a community very wasteful, and ministers in such charges may feel themselves cramped, unless they be clerical Lilliputians; but the denominational system is valiantly defended so long as the individualist conception of religion prevails.

But when the social character of the Christian faith is recognized, it becomes unbearable. Social vision leads men to view a city or a rural region as a unit, and to frame a comprehensive design for its supply with religious inspirations; but denominationalism prevents any unified plan, and invariably causes the over-churching of some sections and the neglect of others. One cannot, and (it is to be hoped) one would not project a Congregationalist Connecticut or a Reformed Dutch New York, an Episcopal China or a Methodist Japan. Where federation keeps a number of sects from overlapping, it cannot give a single front. The war has taught the difficulty of attaining the complete unity of allies. Denominationalism leaves home missionary societies too straitened to supply in many places the sort of church adequate for local needs, and tempts them to multiply puny enterprises. Rival churches are compelled to justify their separate existence by magnifying their differences and belittling their likenesses; the assembling of like with like intensifies and solidifies their particular type; inevitably their members are deprived of most valuable portions of the Church's heritage, and become sectaries rather than catholic Christians. They assist social stratification by drawing together families of the same economic status, and barring

them from religious fellowship with those of another class. They are to be found in numbers in a prosperous neighborhood, and are forced to desert a neighborhood of diminishing opulence even when its population is increasing. Worst of all they give the community no sense of religious solidarity—that fundamental oneness from which other much needed harmonies will spring.

Almost every American town has at least a half dozen Protestant churches, whose members hold almost identical beliefs and standards of conduct, which maintain very similar methods of work and worship, and whose ministers have been trained to do about the same thing. Each of these churches carries on a Sunday School, which probably parallels those of the other five in its curriculum, and which is usually too small to be anything like as well graded and taught as the single public school of the town. None of them is apt to be strong enough to attempt more than a limited ministry to the religious wants of its adherents. A community church, with a staff of several trained ministers, specially fitted for leadership in different ministries, could maintain all of the types of worship and service now to be found in the six churches, and add other types of devotion and usefulness, could conduct a school comparable in educational efficiency to the public school, would give the town a consciousness of religious oneness, at present sadly to seek, and be able to provide it other ministries to Christianize some now untouched areas of its life. There ought to be a saving in the cost of operation

that would be a substantial gain to the church's power to contribute to missions and benevolences. Above all, such a realized fellowship of the Christians in a community, such a true Church of Jesus Christ, would enrich each of its members out of the wealth of the whole Christian inheritance present in that place; and advances in service would mark their closer corporate life.

There are a few favored localities where it is feasible even under existing circumstances to build up such a comprehensive church for an entire community; but in most places the denominational system renders this impossible. We do not hasten the wished-for unity by forsaking the communions of our birth and upbringing, with whose advantages and disadvantages we are most familiar, nor by founding independent and union local churches, which only add to the ecclesiastical confusion. Socially-minded Christian leaders who have in heart transcended sectarian barriers and feel their oneness with all Christ's disciples, must remain steadfastly in their communions, and by their ministry of organization reshape them into the inclusive Church of Christ, banishing everything that disbars a sincere follower of the Master or impedes him in the exercise of his gifts; and must lead their communions into federations for service, and into mergers, which a world now in fragments and soon to be in process of reconstruction will help to make possible. Hitherto it may be said of most of the approaches towards Church unity, as Thomas Fuller wrote of the Episcopalians and Presbyterians of his

day: "They make motions with their mouths, but none with their feet, for peace, not stirring a step towards it." But the time for action is at hand; a many-times-subdivided Church cannot meet the social situation; and the time calls for men with organizing gifts.

Such men will be faithful and intelligent ecclesiastics in existing communions, for they must carry them with fewest possible losses into the more comprehensive bodies that will be. Ecclesiastics, like politicians, as we have said, are underrated. To be sure some at present in control of Church organizations are, like some in political positions, inferior and unadmirable men. Advance may at times require the wresting of control from the incompetent and unworthy; and in the Church, as in the State, we often find

How softly, but how swiftly, they have sidled back to power
By the favor and contrivance of their kind.

But to be a skilful ecclesiastic with vision, and with administrative ability to bring visions to pass, is to render the very highest service to the Church of Christ. John Calvin, in his farewell to the ministers of Geneva, told them: "When I first came to this church, I found almost nothing in it. There was preaching and that was all. Everything was in disorder." The plans he made for discipline, teaching, worship, became the organizing principles of the Reformed Churches everywhere, and contain

elements that will be a valuable contribution to the Church of all time. Thomas Chalmers found the Scottish Kirk of little service to the ever increasing industrial population of the cities. In the projects which he evolved while minister of the Tron Kirk in Glasgow, and which he published in a series of pamphlets on *The Civic and Christian Economy of our Large Towns,* and later embodied in St. John's Parish in the midst of a working-class district, he laid out a comprehensive system for the effective management of an urban charge. The *Glasgow Herald,* on the Monday morning after his first Sabbath at St. John's, said: "The decidedly parochial aspect of the evening congregation was scarcely, if at all, impaired by any great admixture of hearers from the general or indiscriminate public; and it was felt as a novel and affecting singularity to witness such a multitude of the laboring classes of our city so respectably provided with Sabbath accommodation in one of the churches of the Establishment. The impression was much heightened upon observing that the great body of the population, on retiring from church, when they had reached the bottom of Macfarlane-street, turned in nearly an unbroken stream to the east along the Gallowgate, or in the direction which leads to the main bulk of the parish and its inhabitants." His careful census of his more than ten thousand souls for whom St. John's was the nearest church, his methods of districting the parish, planning to reach every family, and to supply thorough Christian education, his skill in associating a large group of men and women with

him as lay helpers and in getting his elders and deacons to assume definite responsibilities, repay most careful study and are suggestive to any minister today. What Calvin did for the Reformed Church in Geneva, and what Chalmers did for the Scottish Kirk in the early days of Nineteenth Century industrialism, must be taken in hand by men of organizing talent to adjust the socially enlightened Church of our time to its mission of turning every community and nation, and the world itself, into kingdoms of our Lord and of His Christ.

> Now the eager people yearn to find
> The organizing hand that fast may bind
> Loose straws of aimless aspiration fain
> In sheaves of serviceable grain.

In the Church, as in civil government and in the management of industry, the problem of polity is the combination of individual freedom with social efficiency, and of administrative initiative and power with democratic control. The Church must be kept open and safe for prophets, and compact and loyal for collective service. Her organization must be strong enough to marshal all her forces in a common purpose, and elastic enough to give full play to local and individual independence in thought and method. She must provide against "strength by limping sway disablèd" and truth "made tongue-tied by authority." We shall be assisted in churchcraft, no doubt, by the experience of statecraft and of the conduct of

industry; but, as in the past, the Church should be the pioneer in government and offer her contributions to the ordering of civil and economic affairs. We are under the living leadership of the Spirit of Christ, who is the Spirit of liberty and unity. The more fully we bring our communions and parishes under His sway the more completely we shall attain both.

There are some facts concerning existing organizations to be borne in mind:—

One is that, while polities are not equally favorable to the cultivation of the various gifts of the Spirit, one finds a striking similarity of gifts in all communions of the Church, when one looks beneath the different labels attached to various functions and offices. A veteran Baptist missionary may abhor the title but exercise all the authority of a diocesan bishop, and a strong Methodist congregation may be as independent as many a Congregational church. On the other hand identity in name by no means implies identity in gift. The episcopal office in the days of Charles the Second in the Anglican Church is quite different from that office in the Protestant Episcopal Church in this country, and an elder in a Presbyterian Church in New York City a century ago discharged other duties than those now laid on his titular successors. The Church, no more than other institutions in a changing world, can keep an unchanging form. To see her spiritual continuity chiefly in the unbroken succession of a particular office is to see it in a mere name that alters

its significance with the circumstances of the age and land in which the Church finds herself. The continuity is in the one enriching Spirit of life who lives in the organism through the centuries, distributing His gifts as freely as the fellowship will receive and employ them. We should study what gifts the situation in any place or in the world of our day demands, and shape polity to provide for their development and exercise, confident that the indwelling Spirit will not fail us.

A second is the possibility even under present conditions of borrowing from other polities and incorporating in one's own most of their useful features. An Episcopal rector may lead his vestry to assume the responsibilities of spiritual oversight borne by a Presbyterian session. The Methodist conception of a class-leader may be advantageously employed in other communions to care for new members. Episcopal and Methodist deaconesses are coming into vogue in Presbyterian and Congregational churches. In polity, as in worship, the more extensively we borrow from one another, the more we shall enrich our several communions and bring unity before the day of reunion. Gregory the Great, according to Bede, gave Augustine of Canterbury wise counsel: "You know, my brother, the custom of the Roman Church wherein you yourself were bred. But it pleases me that if you have found anything either in the Roman, or in the Gallican, or in any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and teach it to the Church of the English

which is but new in the Faith. Choose therefore from every Church those things which are pious, religious and upright; and when you have as it were made them into one body, let the minds of the English be accustomed thereto."

A third is the necessity of remembering that organization is for people, and not people for organization. The question is often put "Can a Lutheran church be maintained in a given locality?" instead of "Can the community be best served by a Lutheran church?" One frequently hears of "getting a congregation for the second service," or of "solving the problem of the midweek meeting," or of "developing a men's association," as though these were ends instead of means. In the Church as in our human bodies, there may be survivals of things once useful and now without a function, like the vermiform appendix. Under some circumstances the Church organization is the better for a surgical operation. We ought to look at everything about the Church in view of the function it fulfils: what is the most useful service the Church can render the community on a Sunday afternoon or a Sunday evening? what end can be accomplished by a midweek meeting? are there purposes an association of churchmen can achieve? The fairly large machinery of many churches often produces no effect commensurate with its magnitude; and nothing is more depressing to minister and people than the sense that they are faithfully and painfully keeping wheels revolving which do not assist in manufacturing Christian men and women. The

Church, like the sabbath, is made for man, and no teaching, worship or activity should have a place in it that is not humanly serviceable.

Our immediate concern is not with the organization of our communion nor of the reunited Church of Christ, but with the organization of a parish. A new minister's duty is to assume that the existing activities of a church are useful, and to set himself to take his part in them. He is called by a congregation to be their pastor; let him not fail in any obligation to them. But let him also remember that through them he is called to a community, whose religious needs he must study in order to discover what the church he leads should try to do. Nor can we define "religious needs" narrowly. Men's life with God depends upon all the rest of their life—their health, their education, their recreations, their social intercourse. There is no lack in the life of a community which a church may not try to supply if it possesses the power. It dare not lose its sense of proportion and forget its unique ministry of the Evangel of Christ; but that Evangel has a message for every human relation. If there is a lack of healthy amusements, if civic questions require more public discussion, if the schools need supplementing with training in trades or domestic science, if mothers are ignorant of the principles of good home-making, if boys and girls are curtailed in their chances for play, if young people cannot meet under wholesome auspices, if working-men want a place to spend their leisure,—in these and numberless kindred needs the Church finds a duty

and an opening for her ministry. She ought not to undertake anything that some other agency—the government, or a social club, or a business house—can do as well; she will never want for work of her own. If any thing which she has started can be more advantageously handled by the school, or the town authorities, or a Christian Association, let her cheerfully part with it. Like a physician, her aim is to render herself unnecessary: in the completed city of God there is no temple. But for the present in most communities there are any number of approaches to men and women and little children that she must attempt, and any number of services she must take in hand for them, if she is to furnish them with fulness of life with God.

This is not to urge that a church embark on social ministries which are not definitely and outspokenly religious. If some generations have been too glib in their speech concerning God, ours is too tongue-tied. It is not the churches which are apologetic in presenting their message of God in Christ which are most successful. A neighborhood ought to be surveyed, as Chalmers surveyed his Glasgow parish, with a view to bringing as frankly Christian inspirations to every accessible home and group in it as he strove to bring to his people. We do not want less but more evangelism, and an evangelism which has a regenerating gospel for industry and pleasure and education and government and the whole social life, as well as a personal appeal to men to let Christ become their Lord and Saviour. But such social evangelism has often to be presented by

many ministries besides those of preaching and teaching and individual conversations; nor are any of these ministries less "spiritual," if we define spirituality as was done in a previous lecture. And on the foreign missionary field and in parishes at home, ministries of human helpfulness are richest in results when rendered by those whose glowing passion to win lives for Christ keeps them open-eyed for chances to face men with Him and unhesitant in speaking of His incomparable worth.

A manifold ministry is expensive. It demands a larger plant with other facilities than most churches possess; it requires more workers, and workers who give regularly much time and skilled service. Churches hesitate to face such outlays. But the sums raised for the Young Men's Christian Association during the War, and the unused leisure and energy of thousands of members of our churches devoted to public service, show that means and workers are not wanting when there is a cause to enlist them. Many a church would find it easier to raise a larger budget, were it giving the community a larger service. It is the part of a skilful administrator to list the resources of his constituency, and to keep facing his congregation with work that will prove a constant strain. Churches, like individuals, work best under considerable pressure.

And a manifold ministry usually requires more than one employed minister. An assistant trained along similar lines with the pastor may be needed in very large congregations; but it is usually uneconomical to have two men fit for the same ministry.

Men of widely differing equipments supplement each other and diversify the church's services. Whether technically ordained or not, a director of religious education (corresponding in part to the "teacher" of our early Puritan churches), a man who devotes himself to evangelism and the care of those recently won to the faith, an administrator of the church's various forms of social helpfulness, can fulfil offices as useful as that of the preacher and pastor. Women, as well as men, are increasingly sought after for supplemenary ministries in the Church; and the positions offered them must be made appealing to the finest graduates of our colleges. None of these workers should be regarded as mere subordinates and assistants of the pastor, simply to relieve him and take tasks which he may assign them. Each must have a place of dignity in the eyes of the congregation, a definite sphere with scope for leadership, and a chance to be heard in the framing of policies and the planning of the work. They are not employees but members of a firm. The pastor must hold himself in the position of a senior partner. Ministers in the past have usually worked in single harness; ministers in the future must learn to work in teams.

It is a moot question whether a socalled "institutional church" should offer its ministries of recreation and education to any who will accept them, or confine them to those who use its religious ministry and are in some sense members of its Christian fellowship. Advocates of the former view point out that these services are of worth in

themselves and enable the church to do good by these opportunities to those who do not care to become of its household of faith; that they attract many who would not come in the first instance for its religious inspirations; and that they afford the church's workers a chance to become acquainted with them and to lead them into the life with Christ. Advocates of the latter view insist that the church's sole interest is in giving men life with Christ in God, and that to offer them anything apart from this is to seem not to deem it indispensable; that all men have religious needs, and without apology the church should present them with its Gospel, and appeal to them to receive it as the power of God; and that anything it can do for them along other lines should be viewed as supplementing and enriching lives already possessed of, or at least being taught, the one thing needful. Local conditions will usually determine which is the wiser policy. The latter is much the easier to administer. Every member of the church, and every regular attendant at any of its services or religious classes, is expected to contribute towards the church's budget and is entitled without further dues to its social privileges. This obviates the necessity of fixed charges, makes support of the church a matter for the conscience of all who compose its fellowship, allows each to give according to his ability, and brings all who avail themselves of any of its ministries more readily under its spiritual oversight and control.

A church with a many-sided ministry is likely to

find itself overlapping some of the work carried on by other institutions, such as social settlements or Christian Associations. There must be the closest and heartiest coöperation, and a minister will do everything in his power to establish cordial relations with the leaders of such enterprises. It is not possible to lay down hard and fast lines delimiting their several spheres of work. It is fair to say that some of these institutions would not have come into being had the Church of the past been effectively organized. As a rule they are not consciously rivals, and often they are the Church organized under another name for specific tasks. They command approaches to groups in the community which are barred to the Church, and can do pioneer work along lines which it is not easy for the Church to attempt. Let the Church join with them in plans for the betterment of the community, supply them with workers, with sources of income, and with inspirations. Let them take the rôle of John the Baptist, preparing the way, and, where possible, turning over those whom they reach to the Church for permanent religious fellowship.

The Church exists for the Kingdom, and its members will render the largest part of their Christian service outside its walls in their homes, occupations and civic life; but it is ideal to have each of them engaged in some of the Church's ministries. By no means must work be made for them; such artificial tasks disgust socially-minded men and women. But if a church has not a task for every member, there is something wanting in its programme for the

community; it can hardly have asked itself, What must be done to render this neighborhood in every aspect a province of the Kingdom of heaven? Let its leaders study their community again to see what circles in it are untouched by Christian inspirations, or what phases of its life sustain a merely colonial relation to the government of Christian ideals; let them notice whether men and women whose hours of employment are irregular or unusual have been overlooked; let them observe what persons or groups of persons have but a partial spiritual life because of defective opportunities; and let them face the church with these obvious claims. Our congregations ought to be made much more uncomfortable for our all-too-numerous slackers. Again and again as one views the able people who are loafers so far as the Church's work goes, one is reminded of the saying of Nehemiah concerning the labor on the wall of Jerusalem assigned to the Tekoites: "their nobles put not their necks to the work of their Lord." Men feel disgraced in a day of their country's need if they have no share in the national service; let them be made equally ashamed when the Church of Christ needs them still more sorely, and they fail to fill some place in its ministry.

And every church has responsibilities outside its own locality which it must meet with knowledge, sympathy, prayer, gifts, and sometimes with recruits. It must be organized to discharge these obligations, for good intentions and generous impulses are made fruitless by lack of well contrived plans for their expression. Its most important pro-

visions are for adequate information and for systematic response. Where congregations can be tied up to particular missionary enterprises the chances for intelligent and sympathetic coöperation are vastly increased. Nothing is more spiritually deadening than congregational selfishness which sees no responsibilities beyond its own bounds. A minister cannot develop consciences sturdy enough for their immediate circle of duties when he trains them in a sense of accountability for anything less than a whole world. The financial scheme of an "every member canvass" which presents annually side by side the needs of the parish and the claims of missions and benevolences, and provides for regular and systematic contributions to both, is not only successful in returns in money but in results in character.

A minister in leading his people along new lines of service needs constantly to remind himself that the Church is always *a fellowship,* and that he must win for the courses he advocates the intelligent and conscientious support of the whole congregation, or at least of all but a negligible minority. At times a pastor becomes restive under the objections raised to new ventures, and impatient of the tenacity with which his people cling to clearly outworn ways. On the other hand a pastor is often so loved and trusted that almost anything which he suggests is followed for his sake without thoughtful consideration and intelligent approval on its own merits, and he is expected (dear man!) to assume entire responsibility for its success or failure. Neither obduracy

nor easy acquiescence are compatible with fellowship. An administrator's most delicate problem is frequently that of gauging the proper rate of advance: he must take his people much further towards usefulness, and he must do it so that they are not dragged, but go willingly with him. When a minister attempts to drag a congregation, the pastoral cable usually breaks. When they give him all the rope he wants, he is very likely to hang himself. Both for their sakes and his, fellowship must be maintained, or they are ceasing to be a Church of Christ. In a day when the Church needs so thorough a reorganization that it may compass the even more thorough regeneration of the social order, it is easy for a minister to be goaded by the many carping voices from without and by a few hasty spirits within to attempt too rapid alterations. Fortunately, like all venerable institutions, the Church is sufficiently conservative to stand safely much ministerial radicalism. But let a pastor remember the wise saying of a noted Anglican bishop, the late Dr. Creighton, that "the administrator has to drive the coach; his critics are always urging him to upset it." If we can show our people that our first readjustments produce results, they grow ready to attempt more hazardous experiments. When once a minister has their confidence, they are prepared to follow as swiftly as it is wise for him to move forward. Only let Him never forget that a fellowship "moveth all together if it move at all."

A minister's most difficult problem in organization is probably not his congregation, but himself;

and his first task is the direction of his own time and energies. Like the ant in Scripture, he has no chief, overseer, or ruler (unless it be his wife), and the more numerous the projects in which he is interested, the more essential that he deliberately focus his efforts where they will prove of most service. Laziness is certainly the cardinal ministerial vice, a vice not often eradicated and sometimes sadly augmented in the theological seminary. And by laziness is not meant inactivity; American ministers are seldom inactive; but they are active along the easiest lines—theirs is the *strenua inertia* of Horace. "There is one that toileth and laboreth and maketh haste, and is so much the more behind." One man is shamelessly lazy in his study, reads next to nothing and pursues no consecutive course that may be called "study," flings together an ill-thought, hastily worded sermon and slubbers over the preparation of his public prayers, while he bustles about contriving advertisements of services and urging people to attend, where they get nothing. Another leaves everything in his parish at loose ends, while he continually runs off to conferences on the betterment of the world in general or the deepening of the spiritual life. A third has a passion for committees, and travels all over the country (with the travelling expenses paid, of course) to attend to various affairs in the management of his communion or in the work of some board, while his people remain unvisited and he never devotes a week to personal effort for the unchurched in his immediate neighborhood. A fourth is absorbed in sermon-writing

and in literary ventures, but neglects the organization of men and women to carry out the good purposes to which he so carefully exhorts them, and, while he coins clever phrases about the evangelization of the world, allows the missionary programme of his congregation to go unplanned. He that ordereth not himself, how shall he order the Church of God? Theological students and young ministers have often set down in their diaries an entry like that which Mr. Gladstone made on his twenty-third birthday: "In future I hope circumstances will bind me down to work with a rigor which my natural sluggishness will find it impossible to elude." But a minister dare not trust himself to the constraint of circumstances. He cannot allow himself simply to respond to demands upon him as they come along. In most parishes there are too few insistent demands to furnish sufficient pressure, and in every parish some of the most important services are never demanded. He must deliberately plan his weeks with enough to crowd each day; and if events sometimes force him to make room for the unexpected, or to change the order of his arrangements, he will usually find that dogged determination will carry him through the entire week's work. On the 18th of December, 1519, Martin Luther wrote from Wittenberg to Spalatin: "My lectures on the Psalter require a whole man; my sermons to the people on the Gospels and Genesis need another whole man; a third is required by the little prayers and regulations of my Order; a fourth might do this work you ask, not to mention my correspond-

ence and my occupation with the affairs of others, including my meeting with my friends, which steals so much of my time that I almost think it wasted." Obviously such a man must carefully organize himself, as Luther certainly did; and when a minister feels that he ought to be at least four men, then, and perhaps not before, he is putting at least one whole man at the service of the Church.

Our ministry of organization must meet exacting spiritual tests. The seer on Patmos uses a striking figure which scholars tell us he borrowed from some earlier apocalypse and applied in a different connexion, and which we, following his admirable example, may as freely apply in still another. "And there was given unto me," he writes, "a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein." These are measurements which every pastor should constantly take and record: First, the area of the temple—how much of the whole life of the congregation and their world is included within the hallowed enclosure in which they feel themselves in fellowship with God? Second, the altar—what are the dimensions of the sacrificial service which the Church is expecting and receiving from them? Third, "and them that worship therein"—how large are they in mind, heart and conscience? how nearly do they, corporately and severally, approximate the measure of the stature of the fulness of Christ?

LECTURE VII.

The Ministry of Friendship.

AN urgent task of economic repair is the equipment and training of the maimed to fill some useful industry. It is not a task which can be done wholesale. Men must be taken one by one, fitted with an artificial limb or taught to perform day labor light denied. The Church has a similar personal ministry, not merely to the spiritually crippled, but also to the immature, in caring for them one by one and training them for service in the Kingdom of God. It is not a form of ministry which happens to be popular at the moment. The pastoral office is frequently disparaged, either as antiquated or as inferior to some other task. It is, however, noteworthy that its disparagement does not come from congregations, who invariably crave the personal interest and attention of their minister; nor from those ministers who give themselves to it, and know what it means to their preaching, to their leadership of the Church's work, to their winning and training disciples of Christ, and to the enrichment of their own souls. But a glance after twenty years at the list of one's classmates in the theological seminary reveals only a fraction of them in pastorates. Educational and philanthropic institutions,

executive positions, divers forms of social service, and even public office, have claimed many of them. There are various ministries which require trained religious leaders, and it is to the credit of the Church and of her schools of divinity that men have been supplied for so many sorts of service. But we must recognize a tendency in this day of interest in social movements to belittle the unobtrusive and most draining labor of caring individually for men, women and little children in their life with God. Not much is made of the office of Mr. Great-heart, the guide of the widow Christiana and her four boys, of Mercy and Old Honest and Ready-to-halt and Feeble-mind; who helped chicken-hearted Mr. Fearing so to manage himself that he made no stick at the Hill Difficulty, and went over the river at last "not much above wet-shod"; who rescued Mr. Despondency and his daughter, Much-afraid, from Doubting Castle; and who led his company on the Enchanted Ground, where it was "but sorry going for the best of them," so that "they made a pretty good shift to wag along." Some men appear to feel that they are accomplishing bigger things if they can be executive secretaries of an organization representing a "movement," with a business office, a stenographer, ambitious stationery, and endless "conferences," than when pulling doorbells, and climbing stairs, and spending almost endless time looking after the spiritual health of a hundred or several hundred children of God. Let us quickly grant that there is a place for both lines of service, but let us also realise that the

Church of Christ needs a hundred or more pastors to every secretary and administrator. There is often something pathetic in the lives of men who give up the former for the latter type of ministry on the ground that they are doing more for social rebuilding. Not a few of them find themselves like Mrs. Browning's Romney Leigh,

> Who thought to take the world upon his back
> To carry it o'er a chasm of social ill,
> And end by letting slip through impotence
> A single soul, a child's weight in a soul,
> Straight down the pit of hell.

Some of the ministers of our large churches have ceased to be shepherds and have become ranchers: they do not know their sheep; they know only their number. Other ministers who would fain be pastors fail through lack of preaching talent, for men without pulpit power rarely succeed in having people wish their pastoral care. But more fail through want of the proper endowment, which we may roughly summarize as a genuine interest in human beings, approachableness, and a contagious Christian faith.

For what is a Christian pastor? Various metaphors are in use to describe the office. Sometimes, stressing the derivation of the word, he is likened to a shepherd; but rich as are the New Testament phrases that employ this simile, modern men and women are not sheep, and American boys and girls hardly lambs of the flock. Sometimes he is compared to a general; but a Christian congregation is

and ought to be altogether unlike an army, and military relations are usually the antithesis of those encouraged in the Gospel. Sometimes he is spoken of as a father, and certain communions employ that title for their clergy; but it very ineptly describes the relations of the minister of Christ with those whom He calls friends, and wishes to make independent and responsible sons and daughters of God. Sometimes he is called a master-builder, which is suggestive, and might seem most appropriate to the outlook of these lectures upon social reconstruction; but it is inadequate for the intensely personal relations between minister and people, which are the essence of the office. The minister is reshaping society, but he does it through a company of men and women with whom he has intimate contacts. The best metaphor for the pastoral office seems to be that of friendship. A minister's relations with his own congregation and with outsiders whom he may touch, his leadership, his authority, his influence, are most akin to those of a close friend. And he must be a unique kind of friend; let me describe him as a trusted, inspired, trained, and accredited friend at large.

First, he must be *trusted.* His earliest duty on entering his parish is to win men's confidence, and his last is to hold that confidence unshaken to the end. Confidence is not something one can set out to gain; it comes unsought to whoso deserves it. The authoress of *John Halifax* describes her hero in words that should be applicable to every man whom his fellows call to be their pastor: "I knew from every tone of his voice, every chance expression of

his honest eyes, that he was one of those characters in which we may be sure that for each feeling they express lies a countless wealth of the same, unexpressed, below; a character the keystone of which was that whereon is built all liking and all love—*dependableness*. He is one whom you may be long in knowing, but whom the more you know, the more you trust; and once trusting, you trust forever." The tragedies of the ministry come when the faith of his people in their minister's character is shattered. Some gainful business venture on which he has embarked with the same acquisitiveness and probably with less judgment in such matters than other men, and, worse yet, a business venture in which he induces some of those who trust him to invest; some moral lapse—in truthfulness, in sobriety, in self-control; some insidious fault allowed to grow unchecked—conceit, laziness, colossal selfishness; some trait which taints that all-important thing, his atmosphere—worldliness, cynicism, flippancy;—and their confidence in him is shipwrecked. Nor can he hold their trust if they feel him remiss in fidelity to them. One of the parishioners of John Knox in England, and later in Geneva, Mrs. Locke, had evidently written, complaining of her pastor's negligence in writing to her; and in the course of his reply, Knox says of himself: "Of nature I am churlish, and in conditions different from many: Yet one thing I ashame not to affirme, that familiaritie once thoroughlie contracted was never yet brocken by my default.

The cause may be that I have rather need of all then that any hath need of me." There speaks a genuine pastor—one who having given himself to his people is henceforth theirs. They may be exacting, (as this woman evidently was,) or cranky, or exasperating, or discouraging, or disagreeable. Still they are his people, and he needs them: he and they belong to each other in fellowship. A pastor's first obligation is to be a trustworthy and faithful man.

Second, he must be *inspired,* and obviously inspired—a manifest man of God. Other men may supply other things which a pastor furnishes incidentally—friendliness, counsel, stimulus, sympathy, idealism; his singular contribution is conscious fellowship with the God and Father of Jesus Christ in His Church. He must be able to talk of the things of the Spirit frankly and naturally. He must be sufficiently intimate with the Most High to introduce another to His friendship. He must have the courage, the tact, and the vital touch with Christ, to talk face to face with a man of his personal relation to God. He must so dwell in the secret place that men feel that he belongs there, and can help them to enter. Closeness to the heart of God carries one farthest into the hearts of men. Pompilia had met several ecclesiastics, but she found a pastor in Canon Caponssachi. *The Other Half Rome* put into her mouth the words:—

I spoke to my companion, told him much,
Knowing that he knew more, knew me, knew God,
And God's disposal of me.

The sharing of God's sympathy with men is necessary for that self-detachment which enables a man, whatever his personal circumstances at the moment, to devote himself unreservedly to his people's needs. Anthony Trollope has drawn a memorable portrait of his mother, that remarkable woman who to support a dependent family began writing fiction, without previous literary experience, at the mature age of fifty, and produced one hundred and fourteen saleable novels before she ceased writing at seventy-six. He describes her sitting by a son's bedside, who was dying of consumption, caring tenderly for his wants, and at the same time going on indefatigably penning the stories of her characters. He tells us that "she could dance with other people's legs, eat and drink with other people's palates, be proud with the lustre of other people's finery." A similar leisure from self and identification of one's self with others is necessary in a pastor who is constantly helping several hundred people to write their lives as epistles of Christ. Inspiration, whether literary or scientific or pastoral, carries a man out of himself and into his work. The secret of its acquisition for the Christian pastor lies in his entering through Christ into the Father's absorbing interest in those sons and daughters committed to his care. "He that dwelleth in love dwelleth in God, and God in him."

Third, he must be *trained*. Lord Lister used to say: "To intrude an unskilled hand into such a piece of divine mechanism as the human body is indeed a fearful responsibility." What shall we say

of the even more delicate spiritual nature? There are general principles concerning the connexion of the spirit and the body, and of mental health and spiritual sanity, which every minister should be taught. There are laws of spiritual growth and of spiritual vigor with which he ought to be familiar. His course in pastoral theology should cover the treatment of representative cases of spiritual need. But experience is the only teacher that will supply him with the knack of discerning quickly a man's lack, and the greater knack of knowing how to meet it. Lord Lister (to quote again that eminent representative of a kindred calling) said that "a feeling heart is the first requisite of a surgeon," and it is an indispensable requisite of a pastor, giving him touch or tact; but, like the surgeon, he must possess the further skill to diagnose the cause of trouble and deftness in helping the patient himself to remove it. With most pastors this skill is an intuition, the unconscious outgrowth of observation, thought and prayer; and they will agree with the son of Sirach that

> A man's soul is sometimes wont to bring him tidings
> More than seven watchmen that sit on high on a watch-tower.

A pastor ought to have enough of his Bible and of the lines of a few rich hymns at his tongue's end for use in the sickroom, at the death-bed, in the house of mourning, and with various cases of spiritual illness in the physically well. He must know

what to say when men and women want that which will link them with the living God. These friends come to us from life's journey, knocking confidently at our door, and we abuse their trust if we have nothing to set before them. A lad of seventeen, dying in a city hospital, had his pastor sent for at midnight, and explained when he arrived that he wanted someone by him "who was experienced"—yes, experienced in God and in strengthening men in Him. He wanted one who could put his hand, from which everything was slipping, into the right hand of the Most High. A minister of Christ must not disappoint that expectation.

Fourth, he is *accredited*. That is the meaning of his ordination. The historic Church, through some duly constituted agent, representing theoretically the whole Church of Christ—a council, a bishop, a presbytery—sets apart this man by the laying on of hands, and delegates to him as an authorized representative the priestly function, which belongs to the entire body of believers, that he may stand before the world declared competent to minister the life with Christ in God. Further, there is usually an act of installation by which he is assigned, on the election, or with the consent of a congregation, to lead them, and they place themselves and theirs under his care. He bears the *imprimatur* of the universal Church and is marked by the choice of a Christian company as fitted to establish the touch with God.

The pastor is a trusted, inspired, trained, accredited friend, and he is a friend *at large*. It is no

easy undertaking to be a true friend to a hundred persons. Let a minister be thankful if his first charge be a reasonably small one. Should he find himself required to become the friend of fifteen hundred or two thousand, he will need the intensive training with the few to enable him to keep his relations with the many really personal. And no congregation in calling a man to be their minister restricts his work to themselves, and no ecclesiastical body in installing him in a charge confines him to its recognized parishioners. His pastoral office is a public position which places him at the call of the community. He is supported by the Church that he may with them, and as their special representative, embody the friendliness of Jesus and be approachable, as was his Master, by any who come to him craving God. What function has larger social value than this, if truly filled?—A large *if*, for, as one of the early Puritan chroniclers says of the Reverend Ralph Smith, sent over to share the pastoral charge at Plymouth with Elder Brewster, "many times it is found that a total vacancy of an office is easier to be borne than an under-performance thereof."

A pastor's chief means of discharging his obligations of friendship are *visitation* and *consultation*.

It is somewhat the vogue to sneer at the custom of making pastoral calls as obsolete. They consume a vast amount of time in merely going about from house to house, and they may often seem barren of result. But no substitute is offered us for establishing personal relations with our people in

their homes—an essential social relation to enable us to bind families in the fellowship of the Church. A pastor must take in hand this duty with system, planning his week so that on different days, if possible, he sets aside different hours for the purpose, and so finds at liberty persons whose times of leisure vary, and arranging his calls so that he sees the men as well as the more home-keeping women. And where people can scarcely ever be found at home, very effective calls can often be made on them at their places of work—in the noon-hour in a factory where a group are eating their lunch or at the least rushed periods in offices and shops. A pastor must be scrupulously careful to overlook nobody.

He has definite aims before him in such systematic calling. He is finding out of what his people are thinking, and how they fare; he is learning of members of families and their acquaintances who need the Church's special attention; he is giving his people a chance to ask him questions, to tell him wants, and to offer suggestions on the Church's work. He is discovering unused resources in men and women, and will carry them on his mind, and perhaps enter their names in a notebook, and study to employ them for the Kingdom. He is looking up the careless, and bringing in himself the Church to those who have forgotten it. He is helping timid and retiring persons by his friendly visit to realise something of the fellowship of the Body of Christ, which they are in danger of missing. He is after men and women who do not come to listen to his sermons, or come rarely, and, if occasion serves, he

will say to them face to face a very little of what he would have said from the pulpit, but that little a hundred times more effectively because there is no need of a voice to add, "Thou art the man." He is giving his people the opportunity to share with him their anxieties and interests; and as the years go by and he wears into their friendship, there will be little of moment untold to him. He is acquainting them more fully with the Church's work, or with its missionary enterprise, or with some plan for social advance in the community. He is dropping a few thoughts, which because they come from him are the likelier to be repeated, which influence people's views, and affect their outlooks upon God and man. He is looking over his people to keep himself posted as to their needs, that he may intelligently preach and pray and plan the Church's work. Ministers who visit faithfully bear witness how many of their sermons, prayers and projects are born in their calls. No pastor ought to live for long out of sight of the words penned to describe his predecessors in the early day, and which ought to be as applicable to him: "They watch for your souls, as they that shall give account."

If the congregation be representative of many social groups in the community, this visiting of the pastor in the houses of the wealthy and the few rooms of the poor, entering the front door to see employers and the back door to call on servants, dropping in on a man of affairs in his office and stopping for a few minutes to see a stenographer or clerk or office-boy, has a unifying effect. Without

his being aware of it, he carries the point of view of one to another, as bees carry fertilizing pollen from plant to plant. In the background of his conversation, and sometimes in the foreground, will be the thoughts and feelings of those differently circumstanced. His own mind becomes hospitable to many not easily combined opinions and interests, and he is fitted to interpret men to each other—no small social service today. Like a shuttle in a loom, he is constantly passing and repassing over the else unrelated strands of lives, and weaving them together as one fellowship with a distinctive pattern to display to the community. In the inclusive friendship of this friend at large, those who otherwise might never understand each other meet, and meet as mutual friends of Christ.

Besides his systematic visitation in which, so far as may be, he seeks to cover every family and the stray individuals in his parish, he must hold himself ready for calls where there is special need. When he hears of serious illness, he shows his friendliness by a visit of inquiry; and in cases of long and dangerous sickness a minister's calls can sometimes mean as much and more than the physician's. There is a common fallacy that sickness is sanctifying; it is almost always the reverse. It "enlarges the dimensions of a man's self to himself," as Charles Lamb well said; it often weakens his self-control and makes him childishly irritable and unreasonable. A long illness has to be "managed," if a man is not to deteriorate in it. It is a form of war, and exhausts resources. A minister

who knows how can in a few untiring minutes restore or strengthen the contact with God, and perhaps furnish thoughts and suggestions that will maintain a man through tedious days and more dreaded nights of weakness and discomfort. Occasionally (although not very often under modern medical practice by which men are mercifully helped to slip out of life in sleep), a pastor will be by when a life sets out into the Beyond. He will have at command some large, divine, and comfortable words, such as "The eternal God is thy dwelling-place, and underneath are the everlasting arms"; "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee"; "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"; "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee;" "Verily, I say unto thee, Today shalt thou be with Me in Paradise," and above all the first few verses of the Fourteenth Chapter of *John* and the concluding verses of the Eighth of *Romans*. And he will be sparing of any words of his own to the dying, but will kneel and speak with him to God.

He will wish to be with his people in their sorrow to share their first thoughts of grief—stunned, bewildered thoughts; and to be with them again in the more bleak and lonely second thoughts of grief. His task is one of social building—assuring them that the Christian dead are with God and that God is in closest fellowship with themselves, so that He

binds the living yonder and the living here in one enduring home, and they are still with their dead in God. What more truly social service can any man render than to set lives into the holy communion of heaven and earth?

He will wish to be with His people in experiences far more bitter than death—tragic experiences of shame, when love lies dead, crucified by disloyalty, or when trust has been abused, or when a sinful habit has brought disgrace and ruin. He is the minister of One who can do the impossible, and is to inspire with the love which beareth, believeth, hopeth, endureth all and never faileth. And when such love suffers on its Calvary, he is to hold his people through the darkness that covers their world to One under whose control all things, and none more conspicuously than the cross itself, work together for good unto them that love Him.

He will wish to be with his people also in their happinesses—when the coming of a little child has made a father and mother peculiarly impressionable and eager to be worthy of their new trust; when some long absent member of a family has been restored; when son or daughter has attained an honor or a great happiness; when a new home is set up. God opens doors to hearts by joys as well as by sorrows; they unbar the beautiful gate of the temple; and the pastor will want to be there when the portals are wide, to help by his friendliness the unseen Friend to pass in. Great gladnesses and great sadnesses are both of them unsettling experiences; he who would rebuild society after the

heavenly pattern finds lives loosened to the conventional and habitual, and can try to readjust them to God, that, when they settle again, they are in more kindly and strengthening touch with their fellows in their Father's big family.

A look over the list of one's congregation always discloses another set of names—the lapsed and the never-yet-won. In many a home there is one who has lost an earlier religious interest—a son or daughter, once a regular Sunday School scholar now never seen inside the Church door, some former member who was hurt by an unfortunate incident or quarrelled with a member of the Church, a man who has become so immersed in his affairs that he is stifling his soul, a woman who fancies she has attained a superior mental position from which she can look down on the old-fashioned ways of Church folk. Let a minister every now and again sally forth after a half dozen such most difficult persons. He will find them discouraging. Even that stout and valiant conductor, Mr. Great-heart, told of failures with Slow-pace, and one Short-wind, and one No-heart, and one Linger-after-lust, and one Sleepy-head, and the young woman named Dull; and for all his shaking he could not rouse Heedless and Too-bold in their arbor on the Enchanted Ground. A pastor will be tempted to think his time and effort thrown away; but occasionally sheer friendliness has a surprising reward. And about every congregation there is a fringe of men and women who are related to the Church "by marriage," or through their children, or by some

slight contact which makes it probable that in the event of their dying its pastor will be asked to conduct their funerals, but who themselves have no personal connexion with Christ in His Church. It is a good plan to set aside a whole week every few months to going after persons of this description. One must not expect large results; these are the impossibles in the eyes of those who know them. They may not be bad people; often they are fairly good; but they have settled into an unreligious life. One can never tell, however, when some circumstance may have affected them and turned their minds into new paths; and the attempt to keep friendly with them, and, when possible, to deal frankly with them, is always worth making. A pastor has to learn that spiritual effort is never wasted: "If a son of peace be there, your peace shall rest upon him: *but if not, it shall turn to you again.*"

A call ought usually to be brief, for its point can be lost in desultory conversation. A man must have skill in guiding the talk so that real needs are easily told. He must himself be naturally frank in speaking of God, and he ought not to allow the conversation to be mere chatter about nothing that matters. There are connexions in which things of moment will come out; it is his business to take the line of talk which will bring them out, if they are there. When it seems appropriate and the occasion serves, he will offer prayer, and then immediately leave, for all subsequent conversation is an anticlimax. Our predecessors may have erred in praying too often,

and in turning a friendly visit into a formal and professional call. Our danger lies in the opposite direction. We are likely to make the mistake of not linking our people directly with God, when they really wish us to help them to Him. One is aware that he has erred at least ten times more often in not offering to pray, than in suggesting it when it was not wise. Wherever there is a reason for prayer—illness, sorrow, perplexity, responsibility, a great joy—we do well to kneel with our people. A pastor's relation with a family or with an individual is always much closer after he has been with them in the presence of God. And there are many circumstances when frankness in conversation is extremely difficult, and when prayer makes possible plainness of speech before Him who knoweth all things.

A pastor will also keep a list of the shut-ins among his people, and plan to visit them fairly often. There will be no question as to the appropriateness of prayer on such visits, for they welcome it. And he will arrange to keep with them from time to time the Supper of the Lord—symbol of their communion with Him and His Church universal.

And there is scarcely a time when a pastor does not have on his heart the difficulties of some of his people, which he must decide whether it is wiser for him to notice or to treat as though they were not—a husband and wife jarring on each other, a son or daughter at odds with parents, friends discording, a family divided over money matters or

an unrelished marriage, men in business straits. It requires a delicate tact to know when to intrude, and when to seem unaware of the difficulty. Friendliness is happily never out of place, and when one knows of a heavy strain, one can take pains to keep within easy reach and to render one's self accessible.

A pastor's friendly visits are as potent as any form of the Church's ministry in building and holding securely together the fellowship; and it is through the fellowship that a world is to be rebuilt.

A pastor's other means of offering his friendship is by placing himself at his people's disposal for consultation. In churches of any size a minister ought to keep an hour or more each week when people can come to him freely without fear of intruding. We have to take the risk of cranks and bores, learning how to manage them as painlessly as possible, in order to hold ourselves at liberty for those who really need us. And as time passes the number of people who come to a friendly pastor ever increases. He needs to learn how to keep his mind hospitable, not to talk too much, and to be an inviting listener. Let him hear them sympathetically, and he helps many persons by simply allowing them to talk themselves out. He will by no means always give people the sympathy they crave: many wish their weaknesses condoned, or their conceit inflated, or their consciences soothed to comfortable sleep; and his kindly silence will provide a mirror in which they will see themselves and be chastened. Friendly silence does marvels. Ninety-

nine out of a hundred questions answer themselves when once a perplexed mind states the question fully to another. "Certain it is," says Bacon, "that whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshalleth them more orderly; he seeth how they look when they are turned into words; finally, he waxeth wiser than himself." Some angry or aggrieved persons have their bosoms charged with perilous stuff, and it is no small service to the Church, and to the community, and to their relatives and friends, if vicariously a minister receives the outburst, and can persuade them to let the matter remain between him and them. Others wish to shift the responsibility for moral decisions to other shoulders, and he will be careful to keep the load where it ought to be strapped. Others again sincerely want light in which to make up their own minds, and he will furnish them unreservedly all he possesses.

Those who consult a minister often have an amazing confidence in his wisdom—others naturally do not take the trouble to come to him—and he must guard himself against seeming wise beyond that which he really knows (a very subtle temptation). Some congregations, and some members of almost every congregation, are foolish enough to wish to consider their minister a peripatetic omniscience; and unfortunately some ministers are sufficiently idiotic to be willing to attempt the part.

Most persons, however, consult their pastor because they feel that he will look at their problems disinterestedly, and because they trust him for a conscientiousness that will reinforce their highest intuitions. Let him give them the right to feel themselves entirely safe with him, by his honesty, his fidelity in keeping secrets, his charity which makes it needless for them to weigh thoughts and measure words, and possible to pour all out just as they come. As a rule he will be chary of offering detailed advice; his main purpose is not to supply counsel, but to educate consciences. Let him make sure that he helps those who come to him to a Christian point of view, so that they see their families, or their friends, or their enemies, or their business relations, or their Church responsibilities, or their own inward thoughts and moods and feelings, in the light of Jesus Christ; and let him respect the sanctity of their consciences, and believe that God will speak in them His guiding word. Above all let him see to it that he does his utmost to fasten everyone who comes to him to God; sometimes this will be most fittingly done by a prayer, oftener by a sentence or two and a friendly handshake—symbol of the clasp of the hand of the All-Wise.

Can we overestimate the social significance of the presence in a community of a man to whom people may go freely to be helped to adjust themselves usefully to their fellows in God?

The Church has no higher service than this ministry of friendship. It seems the distinctively Christian method of rebuilding human society into

the Kingdom of heaven. The Saviour of the world became the Friend of a few hundred sinners. He chose a dozen of them "that they might be with Him;" their relationship to Him He summed up in the words: "I have called you friends," and His relationship to them: "Greater love hath no man than this that a man lay down his life for his friends." On their friendship with Him and with one another He staked everything, when He trusted them with His mission to renew the earth. The central rite of the Church is a festival of friendship, where the breaking of bread and the sharing of the sacrificial cup symbolize the union of the believing company with their really present Lord, with one another and with all His friends in earth and heaven. His chief apostle concludes his letters with greetings to men and women by name, that disclose how much of his broad and lasting work was accomplished by his personal relations with individuals. A church's fidelity to its Lord cannot be more accurately tested than by its friendliness. We have been speaking as though this ministry were peculiarly that of the pastor, but he is the leader of a coalition of friends. John Henry Newman gave a sermon, preached in his Anglican days, the suggestive title: *The Church a Home for the Lonely,* and every church ought to deserve the name. Does it draw lines of caste and class? Or, if it does not intentionally draw them, does it permit them to remain as barriers to children of God? Does it organize its friendliness, so that no one to whom it ought to be shown is overlooked? Is it including a

world-wide circle within the scope of its friendship, and serving them in the missionary enterprise—that most signal and promising friendly undertaking to bind the peoples in fellowship? Has it a name for corporate friendliness in the community? Does it espouse causes that need backing, and give a sympathetic hearing to those who think themselves ill-used? Do the wronged go to it for help in their battle for justice? Is it quick to furnish any service the community lacks, however remotely related it may seem with a church's conventional activities?

We were speaking in the last lecture of the place in the church's organization of more than one employed minister. It is this ministry of friendship with its many personal contacts which demands the multiplication of ministers. Volunteers can do much of it. Office-bearers should be recalled to the standards set before them in an earlier day and be assigned a number of persons to befriend. The women of a congregation can be used to extend its welcome to newcomers in the community and to do other calling. Every Sunday School teacher should be a friend not only of his or her pupils, but also of their families; such coöperation alone renders teaching effective. But in our urban communities, and in some of our rural districts, particularly where industrialism heaps together a large and not very intelligent and self-sufficient population, a church finds the services of deaconesses and the work of men trained as are the secretaries of our Christian Associations an invaluable supplement to the work of its pastor. Indeed apart from the social groups

they organize and lead, and the personal ministries they constantly render to those who come with an endless assortment of wants, a pastor in such communities is wellnigh helpless. We can plead for a reorganization of the Church, both because its unification will do away with sectarian rivalries and make it a genuine fellowship, and because the combination of small organizations will enable the enlarged fellowship to support more workers and to give an augmented ministry of friendship to its neighborhood.

If the pastor is to lead such a friendly fellowship, he must be *friend-in-chief*. The name holds up a guiding ideal. It warns him against the tendency to domineer over his church. Prophets are not always easy to get on with; they are usually individualists at the expense of the development of the organization. Let him be a friendly prophet. George Eliot, speaking of Savonarola, says: "Perhaps no man has ever had a mighty influence over his fellows without having the innate need to dominate, and this need usually becomes the more imperious in proportion as the complications of life make self inseparable from a purpose which is not selfish." Unconsciously a minister with a forceful personality may so grasp and hold a church under his leadership that his people's initiative and individualities have no room for free expression in its work. It is not an incorporation of many persons, whose judgments, sympathies and energies are joined in an unconstrained fellowship, but a single person supported by acquiescent and unoriginal sat-

ellites. It is not a league of friends, each of whom accepts his responsibility and is stimulated to creative thought and effort, but a despotism in which each consents to suppress himself and back up a leader who plans the enterprise for him.

And the name suggests that he must be *eyes* to his church, and (if one may use the term) *feelers,* to detect opportunities for service and find a way in. It is proverbially easy for a minister to become confined to fixed circles in the community. They are naturally the circles which are closest to his own congregation, and for that very reason often least in want of the Church's ministry. A minister finds himself asked again and again to meetings or social gatherings where he can predict beforehand the faces he will see—admirable people, but not those who most need him. In every town there are a number of circles—the labor group, the advanced social radicals, the intellectuals, the artistic or musical *coterie*—without much connexion with the Church. Let him cultivate every opening given him into them. They will help him to view the Church from the outside, to discover the impression it is giving those who see its work at long range, and he will come back from them with new visions of what its work should be. He will establish contacts with them that will enable him and his company of friends to serve them. Had not Mr. Great-heart looked out of the window, he had never caught sight of Mr. Fearing.

And if he be friend-in-chief he must lead by the completeness of his devotion. No man can be a

pastor and have another career besides. Ministers who try to combine the pastorate with other work soon discover the impossibility of the mixture. This is not to say that a versatile man may not have a many-sided ministry and use various approaches to men; but if he be a pastor, he must in everything which he attempts have the single aim of placing his life next to the lives of men that through him Christ may lay hold of them. In leading the Church's ministry of friendship he must agree with himself: "this one thing I do."

Finally, the title may serve to remind him of the unique friendly service he is to accord the company of friends he leads. He is to be the interpreter to them of their experiences; the guide to high places of vision, whence they look up and out;

> The very opener and intelligencer
> Between the grace, the sanctities of heaven
> And their dull workings.

You recall the shepherds with the significant names, *Knowledge, Experience, Watchful* and *Sincere* (the four requisites of Bunyan's ideal pastor), whom Christian and Hopeful met on the Delectable Mountains, who "looked very lovingly upon them," and "had them to the top of a high hill, called Clear, and gave them their glass to look" at the Celestial City. The pilgrims "could not look steadily through the glass; yet they thought they saw something like the gate and also some of the glory of the place."

LECTURE VIII.

Ministers for the Day.

IN the *Memoirs* of Nehemiah there is a striking description of his first inspection of the ruined Jerusalem, when he had returned to take up the task of its rebuilding: "I arose in the night, I and some few men with me. And I went out by night by the valley gate, even toward the jackal's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then went I up in the night by the brook, and viewed the wall: and I turned back, and entered by the valley gate, and so returned. Then said I unto them, Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire." We began this course of lectures with a similar survey of our world in pieces, and the darkness of night is still about us as we scan the ruins. As to Nehemiah the destroyed city seemed clearly a judgment of God, so to the eyes of faith this catastrophe can have no other interpretation. We quoted an arresting prophecy of Frederick Robertson's. His biographer, the late Stopford Brooke, with kindred insight, entered in his diary on January 1st, 1898: "Men look forward to a universal war, and now that

self-interest, that is the Devil himself, is believed to be the paramount and practical law of life, there is nothing else to look for. Perhaps we may need the horrors of universal war to teach poor blundering mankind that self-interest is not the master idea of nations, but their degradation and destruction." St. Paul speaks of delivering an offender "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It would seem that with ancient Judah and our modern world God had taken a similar course. The Satanic forces of irrational war have destroyed the fleshly resources of our civilization—men, wealth, famed cities, whole countrysides—as completely as Babylonian invaders broke down Jerusalem. There was a purification and a strengthening of Judah's spirit in her ordeal; and we look for a like cleansing and fortifying of the spirit of humanity. We already see signs of it. Never before have greater things been offered to safeguard liberty and democracy: human lives in millions and wealth in billions have been poured out. Never before was it so evident that the arm of flesh is no defence, and that safety lies in the unity of the Spirit among the nations to maintain the bond of peace. Never before have international relations been so searchingly scrutinized, and the disease spots in imperialistic commerce, tariff discriminations and threatening armaments exposed. Never before has it been so generally recognised that a new heart and a right spirit must govern nations, or all devices to preserve international order are futile. And the probe has

been put into other relations, notably those of industry, with far-reaching disclosures. Undoubtedly the social control which the war has forced upon us in manufactures, in commerce, in transport, in the distribution of food and fuel, will not cease with the coming of peace. This marks a distinct advance, which the war has hastened.

> Never came reformation in a flood
> With such a heady currance.

But men of social insight are aware that public control, however valuable, will not better matters much unless new motives come into play, and men become socially-minded. Never was the supreme need of the social spirit so patent. It is the day of the Church of Christ as the Fellowship of His Spirit, with the task of spiritualizing every sphere of human society.

Yea, even she as at first,
  Yea, she alone and none other,
    Shall cast down, shall build up, shall bring home;
Slake earth's hunger and thirst,
  Lighten and lead as a mother.

But the Fellowship of the Spirit must be free, for without liberty the Spirit of the Lord cannot be vigorous. Hard battles have been waged for intellectual freedom against those who sought to cramp the Church's thought in formularies of the past; and the liberty of scholarship is widely conceded.

But there are as grave dangers from the tyranny of nationalism, which would enslave the Church to the State (a peril as threatening in a democracy with its often intolerant majority as under other forms of government), and dangers from the domination of capitalism, which renders religious organizations subservient to their chief financial supporters. The Church must achieve her own independence by teaching citizens clearly their duties to country and their obligations to the supernational Fellowship of Jesus, and by training her members, rich and poor, to be more open-minded, more fraternal, more considerate of one another, and more completely obedient to the self-emptying mind of Christ. There were powers in the land in Nehemiah's day—Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, who had to be got out of the way by the assertion of superior authority, or Jerusalem would never have been rebuilt.

This liberty is not something which needs to be claimed for the minister alone, but for the Church. Nothing is more necessary than that the Church should come to self-consciousness as a fellowship with ties uniting brethren in Christ which are stronger than those of kinship, of country and of economic class. It has sometimes been objected against the author of the Fourth Gospel that he stresses ecclesiastical rather than human relations, and makes Christ emphasize love of fellow-Christians rather than love of fellow-men. Apart from the critical question of his accuracy in interpreting

the Master (and much might be said on the relations to one another which Jesus sought to establish in His group of disciples), all social obligations lie about us in concentric circles; we learn fellowship in the smaller zone first, and then use it in the more inclusive zones beyond. The Church conscious of herself as the Fellowship of the Spirit of Christ must assert and use her own independence, if she is to be in advance of the world, and lead into the fellowship of the great community.

The Lyman Beecher Lectureship is on "the special work of the Christian ministry," and the present lecturer has spoken of the ministry of the Church more than of that of the Church's ministers. The minister is nothing apart from the Church. Too often he has been looked upon as a specially trained individual in the community, a professional man, like the physician or the lawyer or the schoolteacher. True he has personal relations with the community in which he lives, and it is a good thing for any place to number among its residents a physician of souls, an adviser in morals, a teacher of the things of the spirit; but his relations with the community are not primary. He is the leader of a distinct group within it, and related to a larger group throughout the world. He is a minister of the Church of Jesus Christ; his significance is not mainly personal, however enriching may be his endowments; it is representative. He is the trained, commissioned, installed pastor of a Christian Church. It is the Church through which he has derived his life with God, the Church to which

he has dedicated himself for the world, the Church which accredits him as her leader, which supports and sustains him in his ministry, and it is the Church which it is his duty to build up and make effective in its God-given task of establishing the righteous community. It is not his ministry that is of first importance, but the Church's ministry in which he leads. You and I may count in remaking the world as citizens, kinsmen, friends; but our distinctive contribution is not as individuals, but through the Church, whose ministers we are.

A social vision sometimes leads a minister to lose sight of his church, and devote himself to various personal efforts for the betterment of society. To the extent that he acts apart from his congregation he ceases to be a representative and a leader of his group, and becomes merely an individual, however effective and forceful. His social vision is not sufficiently social, or he would see that it is with and through his church that his work for the community must be done. It is always more difficult to induce a group to think and act together, than to think and act for one's self; but the minister has made his choice when he gives himself to the leadership of the Church. That and no other is his all-absorbing life-work. Henceforth he can do nothing publicly in a private capacity. It may be questioned whether it is wise for a pastor to take a conspicuous part in politics or in social movements. He cannot well become a prominent party man, or identify himself with the propaganda of some economic programme. He is the leader of a fellowship which

includes men and women of various political views and social theories. He has his personal rights, and there may be occasions when he feels called on to take a public stand as a citizen. But he has rights as an individual not to use them, but to subordinate them to his calling of uniting, organizing and inspiring a company of friends of Christ, whom he leads in their collective effort for the rebuilding of society into a commonwealth of God. His aim is not to get certain things done in the community, admirable as they may be, but to develop men and women who will of themselves seek to set up a Christian social order, which includes these things and vastly more. He must distinguish between immediate results, which may be accomplished by direct effort today or tomorrow, and results which require time, and which he may not live to see. He will sometimes have to sacrifice instant gains for the sake of larger returns in the future. Jesus saw Satan fallen as lightning, not when He had Himself cast out a legion of demons, but when He inspired a few disciples with the faith and purpose to assail the kingdom of darkness and they reported their first successful assaults.

Satan is not to be cast out and a world rebuilt save as the whole Fellowship is committed to the task. The minister's work is always with the Church. On the stirring pages of *Nehemiah* the entire community is seen repairing Jerusalem, each "for his district" and "every one over against his own house," the devout governor inspiring the people with "a mind to work." In the summer of 1560, after the French forces had sailed away from Scot-

land, John Knox, now free to return to his charge in Edinburgh, preached to crowded congregations in St. Giles from the prophecy of Haggai on the rebuilding of the temple. "The doctrin," he tells us, speaking of himself in the third person, "was proper for the tyme; in applicatioun quhairof he was so speciall and so vehement that sum (having greater respect to the warld than to Goddis glory), feeling thair selffis prickit, said in mockage, 'We mon now forget our selffis, and beir the barrow to buyld the housses of God.'" We must inspire or shame the entire Church to a like self-forgetfulness and self-absorption in the great cause, if the fragments of a world in pieces are to be gathered up, and an earth rebuilt which, in every part of its life, can be a habitation of God in the Spirit.

Great times often enlarge people—at least those who are capable of enlargement. There have been Lilliputians in the most spacious days, for some souls are born small and stay so; but a big task marvellously magnifies its devotees. You and I may congratulate ourselves that we are to lead the Church in a day when it cannot have less than a world outlook nor a smaller purpose than the regeneration of the entire social order. That prospect should greaten both us and our people. Boswell, with his observing eyes, has left us an impression of the young William Wilberforce, the future emancipator, in an early political speech which he heard him deliver in Castle Yard at York against the Coalition Ministry with its support of what he termed the Unholy Alliance. "I saw," says Bos-

well, "what seemed a mere shrimp mount upon the table; but, as I listened, he grew and grew until the shrimp became a whale." The Church of the past has often disgusted big-minded men by its pettiness. Its ministers have seemed to be busied in trifles and their task has not appealed to young men with largest capacities of brain and heart. But the Church of today faces frankly the mightiest of undertakings—the supply of explicit Christian ideals for all social groups, and for every man in his various relations, and the supply of Divine power to attain them. Its ministers must say with Nehemiah: "Come, and let us build up the wall of Jerusalem, that we be no more a reproach"; like him, we must be able from conviction born of experience to tell them of the hand of our God which is good upon us; and draw from them the response, "Let us rise up and build."

What, then, are some of the outstanding characteristics to be sought in those who would lead the Church's ministry in this day of social rebuilding?

First, *vision*. We must be dreamers of dreams.

> They, in the ages lying
> In the buried past of the earth,
> Built Nineveh with their sighing,
> And Babel itself in their mirth;
> And o'erthrew them with prophesying
> To the old of a new world's worth:
> For each age is a dream that is dying,
> Or one that is coming to birth.

That which is dying seems to us a hideous nightmare. We must often feel ourselves in such a mad

world that we wonder whether we are not moving in a frightful trance, and long for the morning to waken us out of our horrors and terrors with the assurance that they exist only in our disordered brains. But they are the grim realities. Men have dreamt wickedly, dreamt in greed and pride and lust of power, and their dreams have come to pass, not as they anticipated, but as such dreams are realized in the exposing judgment of God. We wonder, now, that only an occasional seer, like Robertson or Brooke, prophesied the impending catastrophe. And it is easier to dream an age's death than an age's birth. In a note to the chorus of his *Hellas,* Shelley wrote: "Prophecies of wars, and rumours of war, &c. may safely be made by poet or prophet in any age, but to anticipate however darkly a period of regeneration and happiness is a more hazardous exercise of the faculty which bards possess or feign." But that is our duty. We have spoken of our time as a day of wistfulness. Its gloom has forced men to brighten the skyline with hopes. We must fill out the less than Christian expectations cherished by those who have left God in Christ out of their reckoning. Believing in the possibility and in the necessity of a world based on and pervaded by love, we must body it forth in pictures, as John on Patmos beheld and portrayed the holy city coming down from God out of heaven. There can be no preaching and no worship without imagination. The invisible must be made vivid and compelling to the eyes of men's hearts. Charles II once asked the scholarly John Owen how a courtly man such as he could sit and listen to an illiterate tinker like John

Bunyan. "May it please your Majesty," came the reply, "could I possess that tinker's abilities for preaching, I would most gladly relinquish all my learning." Our task is to fill men's minds with a new *Pilgrim's Progress* out of a condemned social order into one after the heart of Christ, and to paint the new celestial city as concretely and with far minuter ethical detail than Bunyan sketched that of which his pilgrims had sight from the Delectable Mountains.

We have to see and describe life fulfilled in God in the terms of our day. We have to fancy what a household's ways, a factory's work, a farm's life, a school's studies, a community's pleasures, a nation's influence, a church's ministry, would be like, were they controlled by such love as was divinely commended to us on Calvary. We have to make our listeners see themselves as kinsmen, friends, toilers, citizens, patriots, churchmen in Christ Jesus. We have to stir them to hail from afar a "brave new world that has such people in't." We must be constantly building castles in the air. Suppose they are "in the air"; that is where they should be, aloft and conspicuous; gradually the foundations of many generations can be raised up to give them solid and substantial substructure. It is our mission to fill the horizon of men's minds with gleaming walls and turrets. Nothing is comparable in haunting power to the ideal made concrete in vision. Men must see what may be, before they will resolve that it is so good that they will venture their all to make it come true. In every section of

life upon which we look—a heart's sorrow, a nation's ambition, a union's struggle, a child's hopefulness—we must see what is not there, but what may be there when the waiting God is allowed to come in and reign. This is a time for believing dreaming, dreaming in the presence of God in Christ. While we muse, the fire kindles, and we speak and make men fellow-conscripts of the vision splendid.

Second, *moral intuition.* Builders of a new world must feel at their fingers' tips when things are right—when nations, when industrial relations, when men in every touch of life on life, are adjusted according to the will of God.

Intuition is not a substitute for information. Social solutions, like scientific discoveries, occur only to prepared minds. Many dreamers of things that might be fail through ignorance of things that have already proven undesirable. New faiths turn out old heresies; new projects for social betterment old mirages; new theories of conduct old vices. This is no time for would-be ministers to "flutter off, all unfledged, into theology." Never had men in the pulpit more urgent need of a thorough and ever-continuing education in history, in philosophy, in economics, and of as thorough a knowledge of living men and women. Our task is to teach people how to live together in God in families, industries, nations, and in the earth-wide brotherhood of mankind. This is no task for a tyro. You will recall from college days the passage in Xenophon's *Memorabilia,* in which Socrates satirizes Euthydemos,

the bumptious youth who, without instruction or experience, offers himself as a leader in public affairs. He pictures him coming forward as a physician with as meagre an equipment. "I, O men of Athens," he fancies him saying, "have never learned the medical art from anyone, nor have been desirous that any physician should be my instructor; for I have constantly been on my guard not only against learning anything of the art from anyone, but even against appearing to have learned the medical art; nevertheless, confer on me this medical appointment; for I will endeavor to learn by making experiments on you." There is point in that for leaders in so infinitely complex an enterprise as the refashioning of the social order. Not that it is our duty to discuss the details of economic and political theories, or to work out policies for nations or plans for business enterprises. The better informed we are, the likelier we shall be to restrict ourselves rigidly to our task as ministers of the Gospel of Christ. But we need thoroughly informed minds to fulfil our duty of holding up the Christian ideal for the various social situations of our age.

Information, however, is of little worth to us without moral intuition—that tact of conscience which discerns Christian and antichristian elements in any event or circumstance. On September 13th, 1870, Richard W. Church, shortly to become Dean of St. Paul's, wrote to his friend, Dr. Asa Gray, the Harvard botanist: "What have been your thoughts during this wonderful two months? How is one to judge? What is one to wish? It is easy to con-

demn French insolence, to rejoice over so signal a vengeance, to admire German thoroughness and devotion, to be enthusiastic over military skill and success such as the world seems never to have seen the like of; but it is as easy to see that ever since Count Bismarck guided Germany, Germany, if triumphant and mighty, has caught the audacity and unscrupulousness of the Prussia of Frederick the Great; that she has taken to picking quarrels, that her policy has been provocative and disquieting, that this very war with France, of which undoubtedly French folly and wickedness gave the signal, is the very thing to serve the Prussian statesmen's end—the welding together, by a bloody and successful struggle, North and South Germany. With all my wishes for a grand and united *Vaterland,* the means which, it seems to me, have been deliberately chosen to bring it about are simply hateful; as hateful as Napoleon's *coup d'état* and demoralising despotism which have succeeded for nearly twenty years in making France the first nation of Europe. I believe that the law of retributive justice is for Germany as well as for France, and that from one, as from the other, it will wait to claim its due." There speaks an acute spiritual perception, akin to that of an Amos in his judgment of the nations of his world, and to that of a greater Prophet who saw when the things which belong unto peace were hidden from a people's eyes.

Leaders of the Church must be able to sense the ethical situation in the lives of men and women and of communities. Without this discernment there

can be no constructive preaching or planning of the Church's work. More profoundly than King Lear dreamed, they must take upon themselves the mystery of things as God's spies, feeling out the hidden hindrances to His will, and entering in believing vision the promised land of His purpose to report its goodly conditions to lure His people on.

It is moral intuition in men which appreciates Christ. I once asked a group of Chinese pastors and teachers in an interior town what it was in Christ that most impressed them. None of them mentioned the account of any miracle; Chinese mythology could outdo the marvels recorded on gospel pages. Various replies were given when one elderly man said: "His washing His disciples' feet," and a sudden general consensus showed that this incident was peculiarly appealing to them. That a revered Teacher should overstep the lines of class and position and take a slave's place was an impressive moral miracle. We ministers have to embody in ourselves the mind that was in Christ, if we are to be received as His representatives; and that demands a keen sensitiveness of conscience in the ordering of our own lives. We have to guide the Church to incarnate it in her fellowship, if she is to command reverence as the Body of Christ. All our teaching must impress men with a spiritual penetration, or they will not follow us into the secret place, where, behind what we say, they find for themselves the mind of God for them and their world.

Third, *sympathy*. A few years ago the engineers who were charged with the construction of

the new Grand Central Terminal in New York City faced the difficult problem of building new tracks on new levels, while they kept the existing traffic in full operation and had the trains arriving and leaving on schedule. In part it was a problem of sympathy—sympathy with the needs of the future, so that adequate facilities for years to come might be supplied; sympathy with the existing plan, so that, although palpably obsolete, they would keep it going with as little interruption as possible. It would have been much easier, of course, could traffic have been suspended while the new station was being prepared. There were many parts of the work which had to be carried on under unusual risks to the workmen and with extraordinary difficulties. All social rebuilding has to be undertaken under similar conditions. Things as they are must be kept going at their best, while we prepare things as they ought to be. A Christian minister must help men to do their business, earn their profits or wages, buy and sell, in an economic order which is unfraternal and often glaringly unjust, while he opens their minds to social sins and enlists them to alter industrial adjustments to conform to the mind of Christ. He must enable the members of his congregation to reach God by the existing tracks of their, perhaps antiquated, theological opinions, while he attempts to furnish them with better terminal facilities which will bring more of them—head, heart, conscience—into the life with God. He must keep his people faithful to their patriotic duty under conditions that are manifestly subchristian, and terribly *sub,* while he tries

with them to reshape international relations, in which loyalty to country will place no man in an unchristian attitude towards any brother on the face of God's earth.

This requires an inclusive sympathy. Many reformers and idealists fail in their appreciation of that which imperfect present contrivances are accomplishing. They want to smash what is, and get it out of the way; they would tear up existing tracks and fling the rails on the scrap-heap. On the other hand, many staunch and steadfast workers, operating the traffic on the present lines with considerable success, become furiously enraged at those who propose such a thing as a new terminal. True, present lines do not bring all the people to their destination in a brotherly city of God; but they understand this social system, have worked it, and point with pride to the numbers of passengers it is annually carrying to upright, useful and comfortable life. We must do justice to existing ideals in business, in charity, in patriotism, in the Church of God. We must never enlist an ideal against us, but overtop it with an ideal still higher, into which it will merge in men's view as a foothill becomes part of a mountain.

It is difficult to keep one's mind and heart moving in two worlds at once—hard to preach and practice patriotism along present nationalist lines, and at the same time be entering into and thinking in the commonwealth of nations that shall be; hard to order one's own affairs and assist one's people to be industrious and faithful under the present economic

system, and keep one's conscience planning and preparing, and one's teaching holding up, a more fraternal order to take its place; hard to be a loyal minister in a communion of the present disunited Church of Christ, and to show one's people how to be enthusiastic and devoted churchmen in it, while one lives in feeling in the inclusive Church of one's hope and trains a congregation to disesteem everything in the existing organization and life of the Church which is less catholic than they must seek to render the Church of tomorrow. Lowell saw that problem a generation ago, when he wrote:

> He who would win the name of truly great
> Must understand his own age and the next,
> And make the present ready to fulfil
> Its prophecy, and with the future merge
> Gently and peacefully, as wave with wave.

Fourth, *daring*. Sympathy with the good in what is may hold us cautiously to it, when we ought to be moving out and up into what should be. When one recalls that leaders of the Christian Church in its earliest period were spoken of with bated breath as "these that have turned the world upside down," one feels like saying of their living successors, as Pope makes Alexander Selkirk say of the beasts on his island: "Their tameness is shocking to me." All great institutions must be conservative: they are custodians of values they dare not put in jeopardy. One would not have the Church less careful in safeguarding its doctrine, in

preserving approved customs in worship, in exercising prudence before it commits itself to innovations in social theory. But to employ love like Christ's, and such love only, as a guiding principle in practical affairs, cannot be other than revolutionary. A Christian Church must be a company of venturesome spirits. But, as someone has well said, many people when they put off the old man put on the old woman. Most churches are excessively timid. We have need to preach again and again sermons like the two Samuel Rutherford preached at a critical juncture in the history of the Scottish Kirk, on the text: "Fear not, thou worm Jacob." Faint-heartedness is a perennial ecclesiastical vice; rarely does the Church give a community intrepid leadership in the way of righteousness. Of how few congregations can it be said, as Deborah sang of the two tribes; "Zebulun was a people that jeoparded their lives unto the death, and Naphthali upon the high places of the field." Office-bearers are generally chosen from those who have passed the adventurous period of life. It is notorious that in Church synods the laymen are more conservative than the ministers. As a rule laymen active in affairs cannot or will not find leisure for such meetings, and they are filled with elderly delegates, who have retired or partially retired from their business. The judgment of such men is likely, as Morley says of one of his colleagues in Gladstone's last cabinet, to be "good for all the occasions where prudence is safe, but less good for the occasions where true prudence happens to demand a dose of

bold initiative." And office-bearers are chosen almost exclusively from the conservative class in society; they are business or professional men, rarely workingmen. In the national assemblies of our Protestant communions there are not a half dozen representatives from the ranks of unionized labor. The women who are usually prominent in the Church's work were aptly described once by a colored janitor in the church I serve, who, when he told me that a woman, whose name he had not caught, wished to see me, and was asked what she looked like, replied: "A kind o' settled lookin' lady, sir." A minister's training anchors him in the past; he takes his people back to the Bible, back to Christ. And this, in part, is well; but ours is a day to fling the anchor as far ahead as we can cast it into what should be, and haul the vessel up to it. Not "Back to Christ," for we cannot reproduce the social conditions of First Century Galilee, but "Forward with Christ" into the better country of God's wished-for tomorrow.

Happily those who would like to keep things as they are have today a difficult case to defend. *Things as they are!*—our minds go out to northern France and Belgium and Armenia and Poland, to the hundreds of thousands of the maimed and the millions of graves where lie the promising lives of a generation, to the debt-piling governments of our own and other lands. When the British captured Jerusalem, newspaper reporters called on ministers to obtain comments on the taking of "the holy city." Happy as we must have been over this success of the

Allied Cause, who could help thinking that the British had had for centuries London and Liverpool and Glasgow and Manchester, and we, Americans, for scores of years, New York and Chicago and Pittsburgh and San Francisco, and we had little to show in the way of "holy cities"? This is manifestly a time for change.

These lectures have advocated thorough-going alterations in the Church's ministry and organization. Changes involve experiments, and experiments are always risks. We must be prepared to hazard risks for ourselves, and prepare our congregations to hazard them. Surely every church can afford at least one venture a year; in the face of present scant success it cannot afford less. Here are untouched elements in our neighborhoods—often far more numerous than those reached; here are scores within our fellowship ignorant of the principles of Jesus Christ, or at any rate ignorant of their application to many aspects of life. Must we not make experiments to fulfil our ministry? One of New England's first ministers entered in his journal on the voyage across the Atlantic: "Those that love their own chimney corner and dare not fare beyond their owne towne's end, shall never have the honor to see the wonderful workes of God."

The pastor who would lead a congregation in social ascent to the heavenly places in Christ Jesus needs the qualities of the successful mountaineer: he must be fearless, swift, firm and cool-headed. In every social situation he must be quick to see the danger; he must have a sharp eye for the way

up; he must know how to keep his head, and stand surefootedly on a dizzy eminence while he helps others to clamber on; he must be willing to take risks in loyal confidence in a trusted Guide. He has to possess, and to inspire his people with, a believing boldness.

And that brings us to the chief characteristic which must be his—*faith,* faith in a God (as we have said) big enough to remake a world, and good enough to make it a Christian world. The last generation in its recovery of the historic Jesus Christianized our thought of God. We bow before no deity less good than Jesus of Nazareth. But in Christianizing His character, men have often parted with His cosmic control. A very frank theological teacher once confessed in a moment of confidence: "I haven't the least difficulty with the divinity of Jesus; He is the God I adore. What I want to be assured of is that there is a Divinity like Him in charge of the universe." In humanizing God we have dwarfed Him. The God of many prayers and sermons is a companionable Deity to whom men approach unawed. In much religious intercourse

> the air
> Nimbly and sweetly recommends itself
> Unto our gentle senses. The heaven's breath
> Smells wooingly here.

This "heavenly Pal" (if one may be pardoned the expression) is so good that He can be counted on to do all He can to help us with a world that has gone

to pieces; but one is not convinced that He is competent for so gigantic a task as its complete rebuilding.

Donald Hankey describes a British soldier driven to prayer, when left wounded out in No Man's Land between the lines under the sky. "His greatest religious 'experience' had been a spasmodic loyalty to the Christ-man, stimulating him at rare intervals to sudden acts of quixotism." On his back, "he found himself wondering about the meaning of everything. The stars seemed to make it all seem so small and petty. All this bloodshed—what was the good of it? It was all so ephemeral, so trivial, so meaningless in the presence of eternity and infinity. Eternity and infinity were so pitiless and uncomprehending. Yet after all, he had the advantage of them. For all his pigmy ineffectiveness he was of finer stuff than they. At least he could feel—suffer. There was that in him that was not in them, unless it was in everything. 'God!' he whispered softly. 'God everywhere!' Then into his tired brain came a new phrase—'Underneath are the everlasting arms.'"

Yes, no God within His world merely will do; He must also be above and underneath it. "Ascribe ye greatness unto our God." No "godlet" suffices; we need One who is immeasurably superhuman, before whose displays of wisdom we are left amazed: "How unsearchable are His judgments, and His ways past tracing out"; we need One for whom nothing is too hard. And this is the God we discover, if we approach Him through Jesus. We have not entered into His experience unless in

the presence of our most overwhelming crises we can say: "Father, all things are possible unto Thee." We do not know His resources, unless with that apostle who could not describe Him save as "the God and Father of our Lord Jesus Christ," we keep reminding ourselves, "God is able." Able men for a supreme ministry are produced by faith in an able God—"able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us"; "able to make all grace abound unto us, that we having always all sufficiency in everything, may abound unto every good work." We must begin with and never leave our companionable Father, found in Jesus His Son, our Brother; but we must press out through every aspect of the Universe, of human history, of life's many-sided experiences, to Him who is behind and in all—the Eternal Beauty of whom all things lovely are reflections, the Eternal Truth apprehended in all knowledge, the Eternal Right touching us in every compelling ideal, the Ultimate Source of all existence, the Final End to which all travel, the Sufficient Controller of all that lives and moves, the Lasting Home in which we and our fathers and their children and children's children dwell for ever. We must train our faith to stretch its wings and use an inspired imagination. We

> must tread on shadowy ground, must sink
> Deep—and, aloft ascending, breathe in worlds
> To which the heaven of heavens is but a veil.

We must stay ourselves on the Lord our God.

As in the days of Nehemiah, with whose visit to the ruins of his city, we began this study of what is asked of us who would lead the Church's ministry in a day of social rebuilding, there are many at the moment who are skeptical that we can put up anything but patchwork destined to crumble again, as the foundations of many generations before us. Like Nehemiah, we are not basing our hopes on the skill of men, however able. A man-made world is not our object. Our faith rises to Him who knows the fabric of things, because He made them; who knows what is in man, because His hands fashioned us; and who waits to fulfil a purpose halted and thwarted by man's unwillingness to work with Him in the Spirit of His Son. "When Sanballat, the Horonite," writes Nehemiah, "and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Then answered I them, and said unto them, The God of heaven, He will prosper us; therefore we, His servants, will arise and build."

CONVERTERE, *Domine, usquequo? et deprecabilis esto super servos tuos. Laetati sumus pro diebus quibus nos humiliasti, annis quibus vidimus mala. Et sit splendor Domini Dei nostri super nos; et opera manuum nostrarum dirige super nos, et opus manuum nostrarum dirige.*

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